The Religious Communities of the Church of England in Australia & New Zealand

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The Religious Communities of the Church of England in Australia and New Zealand

by Florence Stacy

with Foreword by the
Rt. Rev. Dr. Gerald Sharp
Archbishop of Brisbane

Illustrated

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To H.D.

Foreword.

I heartily commend Mrs. Stacy's book on the work of Religious Communities of the Church of England in Australia and New Zealand. The reading of the book discloses much more than the title indicates, for there is an admirable and interesting account of the re-beginning of Community life in England in the middle of last century. But, as the title of the book implies, it is on the extent and value of the work of Religious Communities in Australia and New Zealand that the author lays stress. It is well that we should have our eyes opened to the great amount of work done by the Religious Communities, and the debt of gratitude which the Church owes to them. The mass of information which the author has compiled, and which she gives us (not in a statistical but in a most interesting way) enables us partly to do this. The value of the interior work of the Communities is strongly emphasized; but, of course, that is something which cannot be estimated.

To "solicit help" is not at all the object of the book; but a reading of it may well fire our energies and fill us with a desire to help with our prayers and alms the Religious Communities that are at work here. It will certainly make us thank God that He has called men and women to serve Him in a special way, in what is technically called the Religious Life, and that they have answered His call. God grant that many more may be so called and may so answer.

GERALD,

Archbishop of Brisbane.

Preface.

The great work that is being done in our midst by Religious Communities is, to quote the words of an Australian member, a "Terra Incognita," so quietly is it being carried out. There is little desire on the part of the Communities to let the world know what their work is. They are willing to do it for love, and they shrink from publicity. Yet to those who have been inspired and uplifted by their words and example, there comes a wave of regret that such brave lives should be ignored or misunderstood, and left too often without reinforcement, to wear themselves out with the double strain of self-discipline and the effort to cope with the work that pours in upon them. If this little book can help to remove misunderstanding or (where the active work is welcomed without any realisation of the significance of the Religious Life itself) stir one heart to respond to the call of God to "leave all and follow Him," it will not have been written in vain.

The Author's grateful acknowledgments are due to the Archbishop of Brisbane for reading the manuscript; to the members and friends of Communities for the loan of blocks —particularly to the Editor of "The Sydney Mail"; to those who so willingly contributed information, and to the sympathisers who provided financial assistance. The profits on sales will be devoted to the General Fund of the Community of the Ascension, Goulburn.

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The Desert shall blossom as the Rose

The Religious Communities of the Church of England in Australia and New Zealand.

Introduction.

(1)

TO some the call of God comes in the conviction of a great need. A further vocation is given to those who respond [1]

The aftermath of war, from which, in varying degrees, the nations of Europe have suffered since the cessation of hostilities in 1918, is but a revival of the conditions which prevailed in England one hundred years ago.

> After twenty-two years of bitter animosity, in which a whole generation had grown up under the din of arms, the whole frame of human society had been disorganised. . . . . Pauperism was rife to an inconceivable extent. . . . . With the increase of poverty there followed an increase in crime. [2]

Victory had been followed by a period of reaction and inactivity, in which the needs of the people at home had been obscured. The introduction of machinery had caused widespread unemployment. Wages were very low. The agricultural and artisan classes were on the verge of starvation. Discontent had given rise to rioting. Wild and infidel doctrines were proclaimed and inflammatory speeches were directed against those in authority.

> Said a poor religious stockinger: "Let us be patient a little longer. Surely God Almighty will help us soon." "Tell us no more about thy Goddle Mighty," was the fierce cry from the audience. "There isn't any. If there was he wouldn't let us suffer as we do." [3].

Houses in city slums and country parishes alike were insanitary, and bad water supplies, dirt, disease and ignorance were taking a fearful toll of life. Epidemics spread almost unchecked. In 1849 cholera was brooding over England. The

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(1) "Vocation. The Bush Brother."
(2) "One Hundred Years Ago. Church Missionary Society, 1814."
(3) "History of Our Own Times," by Justin McCarthy.

Rev. Chas. Kingsley writes of the wretched plight of the people at Bermondsey, the water supply being insufficient and badly-managed:

> O God! What I saw! People having no water to drink but that of the common sewer! The people are dying. I go to Oxford to-morrow to see the Bishop about these horrors. The parishioners are frightened. Nurses are hard to get. If only one had twenty pounds to start a water-cart and send it round. [1]

Mr. Kingsley was with his sick parishioners at all hours, sitting by their bedsides that he might give the half-hourly nourishment upon which life depended, until his own health broke down under the strain of work and anxiety.

Such were the conditions which led the Rev. A. R. C. Dallas to advocate a Religious Order of English women of refinement, who might devote their lives to the cause of the poor, to visit the sick and instil into the hearts of the hopeless the comforting truths of religion. Mr. Dallas had lived in France and had seen the wonderful work done by the Sisters of Charity in that country. He associated with himself Dr. Gooch, a physician and philanthropist, who had visited Belgium and had been impressed by the well-ordered hospitals managed by the Sisters of Mercy. The two men determined to try and establish the system in England, and set out upon a campaign with that end in view. Dr. Gooch wrote an article, which was published in "Blackwood's Magazine," and this was followed by a letter addressed by Mr. Dallas to the Bishop of London advocating in quaint language:—

> A Society of Females, to be called (if no better name can be found) Protestant Sisters of Charity, to visit the sick and uplift the hopeless. [2]

The response to this appeal was not warm. The suggested name savoured of Romanism. But the immediate result was the formation of a nursing establishment by Mrs. Fry, the Quaker philanthropist. This helped to prepare the minds of the public for the idea set forth by Mr. Dallas.

A visit paid by Mrs. Fry to Kaiserwerth strengthened the inspiration received from her by Dr. Fliedner, who, founded a Deaconess Institution, including in its ministrations a training-home for nurses, which proved of great benefit to Germany.

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(1) "Chas. Kingsley: His Life and Letters," by His Wife.
(2) "Religious Communities in the Church of England," by A. C. Cameron.

An unexpected champion of the cause arose in the person of Robert Southey, who pointed out that it was a reproach that England had no Sisters of Charity.

> England is grievously in need of them. There is nothing Romish, superstitious or fanatical about them—nothing but what is righteous and holy and belonging to that religious service which the Apostle James has told us is pure and undefiled before God—to visit the fatherless and widows in their affliction and to keep the life unspotted from the world. [1]

The idea was approached from a somewhat different angle when Miss Stanley set forth the need of raising the standard of nurses in hospitals, and expressed her opinion that Nursing Sisterhoods should be established on religious lines. (The name of Nursing Sisterhoods had been suggested by Queen Charlotte as a substitute for Sisters of Charity.) Miss Stanley wrote:—

> Only a very low class of women apply for the position of under-nurse. Drunkenness and profligacy are common sins. Certainly there are admirable exceptions, particularly in the great London hospitals, but the reverse is more generally true. [2]

There was a general agreement among thoughtful people that science and ordinary humanity were not sufficient to animate the nurses who needed religious discipline to develop steadiness and endurance. Miss Stanley urged the formation of an Order of Women on the lines of the Sisters of Charity.

Eventually St. John's Nursing Home was established by medical men. The training of the nurses was to be conducted under the care of a Lady-Superior and Sisters, aided by a clergyman. Although public opinion was still prejudiced against Religious Communities, it was nevertheless felt that it was only under a religious sanction of some sort that an institution could hope to rise above the old and bad standard of nurses. No vows were taken, but a free and willing devotion to the cause of Christian charity was invited.

Thus the pressing need was the greatest factor in determining the first response of English women to a life of devotion. The time was not yet ripe for the development of the Religious Life in its technical sense, nor for the full appreciation of the Community Ideal.

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[1] "Colloquies," by Robert Southey.
[2] "Religious Communities," by A. C. Cameron.

A Community cannot be made externally. It must be the expression of An Inward Principle. [1]

The Life comes first, not only because of its direct power to reinforce the armies of Heaven, but also for the very work's sake. [2]

First give yourselves to God, then give your work. [3]

WHILE to many the need of associations of religious women was apparent in order to alleviate distress, a body of men and women connected with the revival known as the Oxford movement were aware of an even deeper need.

Dr. Pusey was foremost among those who realised the loss the Church had sustained in the suppression of the Religious Life as practised in the communities, for he knew the value of that life in its effect upon those called to it. He also recognised with Newman that "a community must be the expression of an inward principle."

The Rev. W. P. Ward wrote:—

> Thousands of souls, the care of the Church of England, are, year by year, allowed to perish because we dare not make ventures beyond the old inefficient machinery. [4]

Much correspondence took place between Pusey, Newman, Ward, Keble and Hook.

With this awakening there came the call of God to the hearts of devout women, and there arose a desire to respond to what was felt to be a vocation. Dr. Pusey's daughter, Lucy, hoped, if health permitted, to devote her life to religion in this sense, and her father contemplated giving up a portion of his house for a community as a beginning. Dr. Hook's sister determined upon the same course. Miss Marian Hughes, the daughter of a clergyman, became so interested in the idea that she went abroad and studied the whole subject of Religious Life for women as seen in Europe. Finally, Bishop Blomfield, after consultation with the Primate, encouraged a movement for the establishment of a Sisterhood

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(1) "J. H. Newman in Religious Communities," by A. C. Cameron.
(2) Pan-Anglican Congress Report.
(3) "Advice to a Postulant: Religious Communities," by A. C. Cameron.
(4) "Religious Communities," A. C. Cameron.

to live under a Religious Rule and engage in works of mercy. On the very day of a meeting of an influential body of Churchmen to consider the matter, Lucy Pusey was laid to rest. Pusey wrote a touching letter to Newman, in which he said:—

> I ventured to give her in charge to pray for us all in the presence of her Redeemer and, if it might be, for those institutions to which she had herself hoped to belong. [1]

At the same time Keble wrote to Pusey:—

> Such seems to be the mysterious connection between things here and there that it is impossible to know whether the very cause for the sake of which (among other things) we so desired her recovery may not be rather promoted by her departure. [1]

Pusey writes:—

> I pray that we may have Communities in whatever form God wills. The feeling after this life is growing wonderfully. [1]

The first Religious Sisterhood was established in 1845 at 17 Park Village. It consisted of two members, Miss Jane Ellacombe and Miss Mary Bruce.

> They were in tears of joy. They took no vows, but they have given themselves for life. [1]

Dr. Pusey writes to Miss Marian Hughes:—

> The Little Sisterhood is growing in members and they in the grace of God. It is the brightest spot I know. The house which will hold ten will soon be overflowing. The Little Sisterhood is feeling its way, or, rather, being led on by God. [1]

Twelve Sisterhoods now sprang up in as many years. But such an advance was not achieved without opposition. Internal difficulties, and they were many, were gradually overcome. More grievous was the unexpected trial which met these devoted women in the suspicion with which they were regarded by the poor who were bound to receive such benefit and blessing from their self-sacrifice. Opposition was also offered by those in authority. Building operations were, at one time, suspended, because the Government was not able to decide whether Religious Houses were lawful. Ultimately the work was allowed to proceed. The question of the legality of life-long vows was much to the fore, and coloured most of the discussion in high places. Gradually opinions were modified. Great powers of faith and endurance were

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[1] "Religious Communities," A. C. Cameron.

necessary on the part of those who felt called to this life, but "the desperate patience of a brave desire" [1] was, by the Grace of God, forthcoming.

The first English woman to take Religious Vows since the Reformation was Marian Hughes. In 1841, on Trinity Sunday there was a celebration of Holy Communion in the Church of St. Mary the Virgin, Oxford. Mr. Newman was the celebrant. The arrangements were very simple and severe —no vestments, no altar cross, no flowers. Among the communicants was a lady dressed in white and wearing an ivory cross. It was Marian Hughes, and she was devoting herself to God under vows. She lived alone for several years, but others joined her, and she became the Superior of the Society of the Holy and Undivided Trinity, Oxford (1849).

Miss Lydia Priscilla Sellon has some claim to be called the foundress of Anglican Sisterhoods in the truest sense, for just before Miss Hughes' Society was established another Society came into being, due to her zeal and devotion. She was 26 years of age when Bishop Phillpotts appealed for help to relieve the spiritually destitute of Plymouth, Devonport and Stonehouse. A friend joined her, and they speedily decided that

> the work before them could only be done by an entire devotion to it. [2]

Miss Sellon went to the Bishop, and asked for his blessing. She returned home to bid farewell, and went back to Devonport, and the "Sisters of Mercy" came into being. Their numbers increased, and they adopted a common dress, and wore a cross and used flowers in religious services.

This was the prelude to an outburst of bitter persecution. The year the Society of the Holy Trinity was formed by Miss Sellon an outbreak of cholera tested the devotion of the Sisters to the utmost. Aided by the London Sisters, they were the means of staying the scourge, but it left them physically weakened. Yet the work so nobly carried on was assailed with great violence and hatred.

Dr. Pusey wrote:—

> I cannot think of it without tears coming to my eyes.

A medical man declared that he

> had seen and borne an active part in very much suffering, pain and death, and had seen the whole course of cholera in

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(1) "St. Paul," poem by F. W. H. Myers.
(2) "Religious Communities," A. C. Cameron.

London and Paris, and had beheld many acts of self-devotion, yet he had never witnessed anything that equalled the self-abandonment of these lowly Sisters.

In spite of that, they were denounced from pulpit, press and platform as "Jesuits and manoeuvrers, with deep craft and cunning, for the establishment of their impious purposes." So fierce was the outcry that the Bishop held a public enquiry, and as a result addressed Miss Sellon in these terms:—

> Most heartily, madam, do I thank you for coming here on your mission of Christian Love; for having laboured so devoutly and by God's blessing, so usefully; for having endured more than I have ever known woman to endure with a patience and resignation superior to all human considerations. I declare most solemnly that the result of this investigation in me is one of unmixed admiration.

Eighty years have passed since these brave women pioneered this movement. Religious Communities for women in England now number fifty-one separate Communities, with daughter Communities and Houses both in England and abroad, with a membership more than double that at the time of the dissolution of Women's Communities in the reign of Henry VIII.

It is interesting to note the cause of the sudden change in public opinion in favour of these institutions.

The Crimean War broke out, and with the tidings of the victory of Alma came the news that 3000 men lay helpless and unassisted in the hospital at Scutari. Prejudice was still strong, but now, with brave men lying with festering wounds for want of nursing, the hopes of the nation turned to the despised Sisterhoods, and from their ranks came forth many of the nurses who were to carry consolation to the sufferers who had shed their blood for England.

Miss Florence Nightingale, who had been trained at Kaiserwerth, led the band of nurses. Within three days 280 women of gentle birth volunteered, from whom the first band was chosen, including some of the Devonport as well as the London Sisters. Of those who lacked the training which fitted them for war nursing some found their vocation in the Religious Life. So the tide turned. The value of the discipline and devotion of Religious Communities of women was now realised. The nurses set forth with the blessing and gratitude of the whole nation. This was followed by the recognition of the necessity of an organised system of Sisterhoods for works of charity and mercy.

Sisterhoods henceforth developed upon the lines of meeting those necessities in their active work combined with the devotional life as set forth in their respective Rules of Life.

The Inner Life is the only Life.
The Inner Life is the Working Power.

Archbishop Benson.

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(3)

The world has a most rudimentary idea of what A Life of Prayer means . . . or, indeed, of what any kind of prayer can do or perform.—The Duke of Argyll.

Wherever there is a belief in prayer, the spirit of love has been observed to spring up in some definite form of self-sacrifice.—Rev. G. Congreve, S.S.J.E.

This working of the Spirit of God in the soul is spoken of as vocation or the Call of God. It comes to souls with a certain pressing invitation, with a strong desire of self-sacrifice and of advance in the knowledge and love of God.—The Catholic Dictionary.

This vocation is not merely a call to work: it is primarily God's call of a soul to Himself—to a life of communion with God—to a conversion.—Rev. G. Congreve, S.S.J.E.

The great people of the world to-day are those who take time and pray.—S. D. Gordon.

The best general proof of a good call to religion is a love to prayer.—Father Faber, Sancta Sophia.

MOST of the objections to the Religious Life would be overcome if the idea of *vocation* were more clearly understood. The word is taken from "vocare—to call." It is based on the belief that God has a special purpose for each one of us, and that it is our duty and privilege to place ourselves in line with God's idea for us and so live in acordance with that purpose. Strictly speaking every life is meant to be a vocation—a calling of God. To distinguish this kind of life, it is usual to call it a "Religious Vocation." Those who have heard and answered to this Call of God speak of it as a deep desire for union with God. "Perhaps," says Father Congreve, "every Community has sprung from a revelation made to one or more individuals, who dared to trust the divine invitation calling them away form 'Land the Solid and Safe' to launch out into the unexplored deeps of personal self-sacrifice."

This strong desire to "forsake all for Christ's sake and the Gospel's" in response to a spiritual stirring of the soul by God, is what is meant by Religious Vocation. It is the root principle of the devoted life. It is also the principle which is least of all recognised by those who question the right of men and women to dedicate their lives to God's service in this way.

To some the term "Religious Life" may appear to suggest that the life of the majority of Christians is religious only in an inferior sense. A member of an English Community writes thus:—

> This idea is disclaimed absolutely by myself, and by most modern "Religious." The term "Religious" is used in a technical sense, and does not imply that those who are living otherwise are necessarily less religious. *The devout life is for all. The most devout life for each is the life lived in whatever vocation God may give. But the Religious Life in a technical sense is for some.*

There are three types of Community Life in the Religious sense as seen in the Active, the Mixed and the Contemplative Communities.

> Yet these three are but relative expressions for religious contemplation is one of the highest forms of activity when properly understood. In an Active Community the basis of the life must be close contact with God in prayer, yet prayer is not the primary object but some active work in the world, and life becomes a perpetual offering to God of those labours which are done for His glory and the love of fellow men. The members must ever look for and find Jesus Christ in those to whom they minister.

The Mixed Life combines the Active and the Contemplative Life. It starts with the "Life" and lets the work grow out of the life, holding itself in readiness to do any work to which God calls. The chief work of a Religious Community is the worship of God . . . the importance of the prayer life receives its greatest emphasis in the Contemplative Communities in which the outside work may be little or nothing. [1]

Christianity could not be diffusive even in a diluted way, unless it were somewhere concentrated in reservoirs of strong and stored devotion. An unspiritual but vaguely philanthropic age is one that specially needs the existence in its midst of powers of religion and fortresses of prayer. [2]

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[1] "The Advent," S.S.A.

[1] "Church Times," September 6, 1907.

PART I.

Religious Communities for Women.

CHAPTER I.

THE COMMUNITY OF THE SISTERS OF THE CHURCH.
(Church Extension Association.)

(1)

THE Founder of this Community was Emily Ayckbowm, the daughter of a Rector of Holy Trinity Church, Chester, where she was born in 1836. From a pamphlet published by the Church Extension Association the following particulars of her life and work have been taken [1]:—

> From her earliest childhood she believed herself to be called to God's special service, and in her girlhood she did her utmost for the poor in her father's parish. She founded the Church Extension Association for the purpose of building churches in new and struggling parishes which should be free of pew rents and open to the poorest. Day and night classes were opened by her, and when there came an outbreak of cholera in 1866, Miss Ayckbown took charge of the isolation kitchen. In later years she opened a depot in London for the sale of her embroidery and other works of art in aid of the C.E.A.A. school was established for the poorest children and a catechism and hymn book compiled.

In 1870 the Community of the Sisters of the Church was founded by her and she became the first Superior. She gave this new Community at St. Augustine's, Kilburn, a character of its own, turning to God in every difficulty. She wrote the Rule for her "Christian Family" and did not allow it to be printed for sixteen years, so that every part of it might be thoroughly tested. Every page was really "begun, continued and ended" in prayer. That prayer and work should go hand-in-hand was the aim of the Community.

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[1] "Mother Emily," by Sister Vera, C.S.C.

A day-school, beginning with six children, grew in six months' time to the number of two hundred. In order to found an Educational Order, the Foundress realised that it would be necessary to qualify for this object and she and her fellow-labourers engaged the services of a coach and studied for the examinations which they passed, thus gaining the status of properly certified schoolmistresses.

> We must not be content for our schools to be as good as board schools: they must be better.

And the Mother's aim was fulfilled, for in 1899 the Diocesan Inspector alluded to the C.E.A. as "the Society which did more for the cause of Church Education in the Diocese of London than any other body whatsoever."

The influence of the Foundress extended for beyond the schools which she established. The Church Teachers' Union and the Religious Educational Union were branch societies of the C.E.A. The sympathetic co-operation which she gave to church schools all over England was unbounded. She fought hard for a share of the rates levied for elementary education. A petition measuring two miles in length was presented to a Royal Commission, and she wrote many brave and strong articles on the religious education question. A member of Parliament reported thus to her:—

> In a full House of Commons I presented your petition in favour of the maintenance of voluntary schools. I was allowed to recite your leading arguments, and encouraging "Hear, Hears" were given by members on both sides and the document was ordered to be printed.

The following passage set forth the underlying principle for which the Mother fought:—

> Christian and moral education outweighs all others in importance, for it concerns our mysterious relationship to that Supreme Being to whom we owe our existence and who has an absolute right to our obedience.

This noble woman in considering the question of religious education throughout England declared in no measured terms:—

> That it is a question whether English children are to be heathen or Christian in the coming years—whether England herself is to fall from her own high estate, and also to forget her vocation which God appears to have given her to bear the tidings of salvation to the Nations lying in darkness.

In spite of these labours, the perils which threatened church schools, continued to exist. But when disappointment

loomed before her the Mother Foundress found a way open to begin a new venture. Colonial work began in 1892 in Canada, India and Australia. "Yours is a work angels might envy," said the Chaplain of the Society.

The last venture during the life-time of Mother Emily was the sending forth of Sisters to nurse the wounded in the S. African War. This was in the last year of her life. She died on June 5, 1900, at the age of 63, having founded 14 schools in England, and 12 overseas, and a number of orphanages which sheltered 3000 children. She was one of those women whom the Holy Spirit had raised up for a special work. She had the qualifications of a foundress—a great determination blended with sweetness and refinement, loyalty to a high ideal and personal saintliness united to womanly common sense. She has passed on but her work continues as the members of her community strive to follow her example as handmaids of the Church according to their motto—

Pro Ecclesia Dei.

(1) The words on the lower half of the medal are those of Hobart School Motto.

The Secondary Schools established by the Sisters of the Church in Australia and New Zealand are —

(1) The Collegiate, established 1893 at Hobart. Sister-in-Charge, Mother May.

(2) St. Michael's, established 1893 at Melbourne. Sister-in-Charge, Sister Bridget.

(3) St. Gabriel's, established 1893 at Sydney. Sister-in-Charge, Sister Hilda.

(4) St. Peter's, established 1894 at Adelaide. Sister-in-Charge, Sister Annie.

(5) St. Hilda's, established 1896 at Dunedin, N.Z. Sister-in-Charge, Sister Etheleen.

(6) Perth College, established 1901 at Perth. Sister-in-Charge, Sister Rosalie.

(7) St. Margaret's, established 1910 at Christchurch, N.Z. Sister-in-Charge, Sister Catharine.

(8) St. Gabriel's, established 1927 at Canberra. Sister-in-Charge, Sister Carlotta.

In addition to these Secondary Schools there are many Primary and Kindergarten Schools attached to the centres. Hobart saw the arrival of the first seven Sisters on September 14, 1892. The work there was undertaken at the request of Dr. Dundas, Dean of Hobart, and Bishop Montgomery.

Prior to this invitation the Rev. G. Spencer had moved in General Synod that "It is desirable to encourage . . . the establishment of Sisterhoods in Australia." The arrival of the Sisterhoods was due, in the first place, to his efforts. The Collegiate School grew rapidly from five to its present number of 250, with a large boarding establishment, two Kindergarten and one Preparatory School in full swing.

The work in Melbourne has developed to very large proportions on the same lines as the work in Hobart. The sports aspect of the school is to the fore, and the Senior Tennis Team

St. Hilda's, Dunedin, was the first Foundation School in Dunedin, and the first Sister-in-Charge was a niece of Bishop Nevill. The pupils have done honour to the School in examinations. A good recommendation lies in the fact that there are 20 children attending whose mothers received their education there.

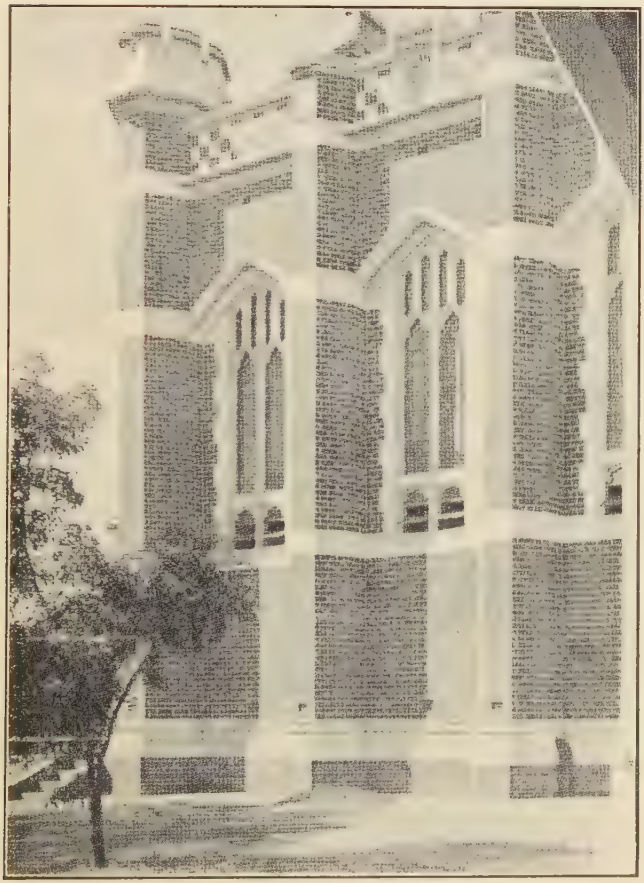
Perth College came into being with the coming from England of Sister Vera, accompanied by a band of helpers. The School developed rapidly, and now numbers 400 pupils, of whom 90 are boarders. The picture of the splendid block of buildings requires more space than can be found in this small book, but a picture is given of a peep of the Chapel from the Cloisters.

St. Margaret's, Christchurch, was founded by Bishop Julius (late Archbishop of N. Zealand). Two Sisters are in residence and one has charge of the School, and the other of the House, which is apart from the School. The roll is about 250. Both School and House include all modern requirements, including laboratory, gymnasium, art and needlework room. The School is warmed by central heating. Little St. Margaret's is a Kindergarten and Preparatory School. (Appeals had been made for helpers to organise a Sisterhood as early as 1890 by Miss Torlesce and Dr. Jacobs, Dean of Christchurch, and others. Two Communities began work in N.Z. in 1893 and 1894 respectively.)

The illustrations have been chosen to show as far as possible the type of buildings, the attentions given to physical development, and the religious aspect as exemplified by the Chapel at Perth. The information that follows, though based upon one school or another, is common in a great degree to all schools managed by the Sisters of the Church.

The Novitiate was built in Hobart and three postulants received. From that time onwards it has always been full, and the novices have gone on to England for their profession. The necessity for a more central Home induced the Rev. Mother to remove the Novitiate from Hobart to Melbourne, and a house was secured at No. 17 Rodan Street, St. Kilda, Melbourne. Sister Phyllis, who is in charge of the Novitiate, and Sister Bridget, who is in charge of St. Michael's School close by, are members of the original seven Sisters who pioneered the work of the Community in 1892-3. They have

Mother Emily, Foundress of Community of the Sisters of the Church.



The Chapel seen from the Cloisters, Perth College, C.S.C.

The Collegiate School, Hobart, C.S.C.

St. Gabriel's School, Sydney, C.S.C.

vivid remembrances of the first experiences of the long-distance walks in the heat of the Summer months, and of the flies to which they were unaccustomed.

Although the response from Australian women to Community ideals has been a large factor in the success of the Sisters' undertakings, yet more are needed if progress is to continue. So many salaried teachers are required that the self-sacrifice of the Sisters is lost to some extent and extension is made more difficult.

The work of the Sisters is not confined to education. Orphanages have been dear to the heart of this Community from the beginning, and Mission work is also a feature of their work. The aim with regard to their primary work as an educational order is a good education with due regard to the mental, moral and physical development of those entrusted to their care, and especial attention to the cultivation of true religion. Religious instruction is given every day, and every School has its chapel. These show marks of love and care and are always the brightest spots in the establishment.

The kind and courteous welcome given to visitors by the Sisters is a remarkable feature. Always there is the cup of tea and then the friendly chat. "I have been 40 years a Sister," said one. "Have they been happy years?" she was asked. "Yes, very happy," she replied. "It is a happy life for those who have a vocation." "And what if they mistake their vocation?" "Well, they must just hold on. That is not peculiar to Community life. To hold on and persevere does bring its own reward in the end."

The School magazines are bright little publications with happy accounts of bazaars, school dances and expeditions, and the gay sallies and charming little verses written by the girls give one the assurance that the lives of the girls passed in these "Church Schools" are happy and natural.

The following extracts are taken from the quarter by leaflet of 1927 issued by the Sisters in Sydney. With their humorous touches they give a vivid impression of the happy, useful lives of members of the Community.

MEETINGS! When we founded our Home in Sydney 35 years ago we used to have meetings—nice meetings to which one went feeling timorous and came from them feeling bold—"Brother clasps the hand of brother" feeling. Now meetings are being held for our new work at Canberra—meetings and still more meetings—to encourage this expensive venture of faith.

A rich Community? It hurts to hear people say that we must be a rich Community to build at Canberra at such a rate. We are *not!*—except in the true sense—that having nothing we possess all things. The first block and entrance hall cost £11,000. We raised £8000 by loans, and the rest was raised in various ways (by gifts and efforts). We need still more if we are to fulfil our obligations before Christmas. It won't be a happy Christmas if we can't! But we *know* our friends will see us through!

Counting our blessings. Yes, we do count them. The Te Deum is sung as an act of thanksgiving every Sunday morning throughout our Community—is sung joyfully and thankfully by us in our little chapel. That wonderful £5000 sent in answer to prayer—another £200 when we were building at Pymble, and that £576 legacy when we didn't know how to start our Old Rectory School at Canberra, and many other things. (Here are enumerated many gifts, from an American organ to two dozen egg-cups given by three "dear old girls.") And we are very thankful for the threepenny bit collectors! Yes, all these things are among our blessings which we count cheerfully!

St. Gabriel's Home at Pymble is a charming home—a very refreshing place—lilac bursting into bloom, birds so gay and joyous, sparrows particularly delightful and so good-looking, so pleased to think that our dear Lord gave them special mention, sage old kookaburras too, and wily wagtails pretending to listen to their homilies.

Every holiday finds a happy family of little humans here, enjoying the splendid air. As we are out of debt we can afford to have a gardener once a fortnight and have a young orchard and a vegetable garden.

Our Mission work continues. The poor fellows with their hungry interiors and shabby exteriors are feeling the unusual spell of cold weather. Sister is "at home" on certain days at the Depot—on other days, all weathers, "calls" are made, generally in a carrier's cart.

St. Saviour's School, Redfern, is a Primary School for the parish. One hundred little children are taught there. One of our staff has lately gone to train for missionary work in New Guinea.

(4)

A Quiet Day in a Community Chapel.

LIFE is very strenuous! Even when on holiday in the City one gets little rest. If only one could get a day of absolute quiet what a boon it would be!"

"Why don't you go into Retreat for a day? The Sisters of the Church would welcome you. In the Chapel and in the garden you would find an atmosphere of peace and beauty too."

"But I don't know the Sisters!"

"They will welcome you nevertheless."

"Yes, dear," answered a quiet voice on the telephone. "What is it you need?"

"Just a little time when one can be quite still and pray and think and listen."

"Could you come on Easter Monday? All the children will be away and we can provide you with a little luncheon which you can eat in peace."

Rather austere the big house looked as it stood back in its extensive grounds. But the fine Italian architecture, with its mural decorations, pleased the eye, while standing at the door a clock was heard striking the hour with a silvery chime. A tall, gracious lady, in the habit of a Religious, gave such pleasant greeting that all nervousness vanished. Although spiritual refreshment was sought, bodily needs were not forgotten and a cup of tea was provided.

Removing my hat and tying my scarf over my head, and provided by Sister with a suitable book of devotional reading, I entered the little chapel. Very beautiful it looked with its warm brick walls and triple window. The central panel represented our Lord upon the Cross. Beneath the cross wild flowers were growing. The robes of the holy women shone with a tender blue. Lower down there twined a vine with clusters of purple grapes.

The Altar was decorated with pink gladioli, and branched candlesticks were set between. Before the Altar three sanctuary lamps burnt with a faint glimmer.

Upon the walls were some beautiful pictures in black and white or sepia. To the right was a little shrine—a small statue of Our Lady in tinted Italian marble. Higher up in the centre of the wall hung a small crucifix so that the Blessed Mother stood as of old at the foot of the cross.

The time pased by in reading and prayer and meditation. As I gazed up at the figure on the cross, there came to my mind the words of the old French peasant, who, in answer to the question: "What do you say to Our Lord?" replied: "I don't say anything, I just look up at Him and He looks down on me." Just union with Jesus and His sympathy and understanding! Like a prayer there glided in other words:

"Let me feel how infinite around me
Floats the eternal peace that is to be."

Out of the chapel into the quiet garden with the glory and warmth of the sun and the grace of tall trees and the gentle movement of feathery clouds, the soft cooing of the pigeons, and in the midst the stately home of prayer and work where everyone had smiled, from the Sister-in-Charge down to the little Scotch maid who had served the luncheon.

Back again to the chapel, with a more sombre light as the sun sank lower. Then vespers. The Sisters glided into the choir stalls. The lights were kindled on the Altar; a faint

mist filled the sanctuary, and the chanting began, followed by prayer:

To Thy mercy, O Lord Jesus, I commend this imperfect service which I have offered up to Thee. Would that it were more worthy of Thine acceptance, but let the great worthiness of those prayers, which Thou didst offer up in the days of Thy sojourn here on earth, atone for the weakness of my prayers and praises, and offer them up in union with Thine own for therein is abundance to supply my lack, who ever liveth to make intercessions for us, our Mediator and Advocate. Amen.

"Sacrifice has a real value when added to our Lord's sacrifice."

(5)

SISTER VERA fell asleep on St. Peter's Day, June 9, 1929. Bishop Riley wrote in the Western Australian Church News:—

> A great loss has fallen upon the Diocese. Her life was one long labour of love. She had a great love for and a wonderful way with little children, and they loved her. Perth College will remain a memorial of her life and work, for which many women will, in future, "rise up and call her blessed." She lived to see her heart's desire an accomplished fact. This was the building of the chapel at the Girls' College.

HELEN WISHAW (Sister Vera) was born in Finland in 1852. Her father occupied a good position in St. Petersburg, where the family lived for many years. On one occasion (1881) she was at tea at a friend's house in that city when a member of the Diplomatic Corps came in and announced the assassination of the Emperor Alexander II.

She had many reminiscences of sleigh rides and other joys of the Russian winter, and of dancing with men of note, including Lord Frederick Hamilton, author of "Vanished Pomps of Yesterday." Yet, a very different experience of her childhood had a deeper influence. She was taken to a convent in Russia, where an old nun took a great fancy to her and presented her with a portrait of a Saint, expressing the hope that she, too, would devote herself to the Service

of God. The picture was given back to Sister Vera by one of the older Sisters as she departed for Perth, where it hung for many years above her desk.

It was not until she was 31 years of age that her father would consent to her entering the Community. She was not a strong woman, having a weakness of the lungs, and her duties in England were mainly secretarial and literary. She was a writer and composer of hymns and stories and had considerable ability in this direction.

She became novice-mistress and her intercourse with visitors led many to desire the religious life. She also did wonderful work among the unemployed and ministered to their bodily needs as well as addressing them in the great Hall, which they filled to overflowing—she had sometimes spoken to a thousand of the lowest in London at one time.

When the Mother died Sister Vera took up the reins of government until Mother May returned from the S. African War.

She began school and orphanage work in Perth in 1902, and in this sunny clime her health improved. She wrote the pamphlet entitled: "Mother Emily," quoted on an earlier page of this book. She was a finished French and Russian linguist and taught French literature and Divinity to the older girls.

She was an inspirer of others. The Great War fired her patriotism and it was her idea to place in the studio the pictures and quotations which commemorate the war.

The building of the chapel was her absorbing thought in her last days. She worshipped in it for six months and never failed to attend in spite of rheumatism, which made walking difficult. She was in the chapel at 10 a.m. on the Sunday before her death. The next morning (St. Peter's Day, June 29, 1929) she fell asleep peacefully and painlessly. Her example is a most precious legacy. Her courage, sincerity, industry, humility and devotion speak to us still." [1]

F.A.W. in the W.A. Church News contributes thus:— "Sister Vera standing amidst happy children, dancing around her as she sang a roundelay in French; Sister Vera in the Kindergarten; in procession with girls of her own in-gathering to a service in St. George's Cathedral; preaching to the men of the 'lost legion'; telling out her faith in God and in the power of prayer; thinking and planning wondrous works for the future for His name's sake, while her life lasted. Always action, always courage, always prayer"

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(1) W.A. Church News (in substance), August 1, 1928.

The Sisters of the Church in the Diocese of Bathurst.

IN 1812 the Church of England School at Gilgandra was transferred to the Sisters, who were to be assisted by a paid staff. There were 60 pupils, and a warm welcome was given to them. They visited many of the houses in the bush.

The well-known Brotherhood horse "Comet" was much gratified by being requisitioned for the honourable service of conveying the Sisters from home to home, and a photograph called "On the Track" showed the unusual combination of a religious habit with a hooded sulky. The Sisters even experienced the excitement of an accident near Collie when they were thrown out, but fortunately escaped injury. [1]

The Sister-in-Charge described a Confirmation class held in the evening in the Church ground: "Kneeling on Mother Earth to pray, with the moon overhead and a wonderful feeling of peace in the heart. On just such a night must our Lord have knelt to pray and inspired the Apostles to desire to pray as He prayed."

St. Hilda's Home was opened and blessed by Bishop Stone-Wigg in December, 1913. In his address the Bishop appealed to parents especially not to place any obstacle in the way of their children if called of God to this wonderful service. The Community ideal was destined to fill a large place in the life of the Church in Australia. He hoped that the young, who were feeling after this life, would receive all the encouragement in their parents' power. [1]

Then came the war and the concentration of interest and public funds on war provision. Fees were reduced, but the work was difficult to uphold.

From the practical point of view the unsuitability of the climate for a Boarding School was a deciding factor.

From the Community point of view the isolation of the one or two Sisters, and the absence of the Community atmos-

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[1] "The Bush Brother."
[1] "The Bush Brother," 1914.

phere, told against the permanency of the venture. "Under such conditions," said one who had the idea at heart, "a short-time service, based on the Brotherhood System, might be worth considering." The Sisters decided to withdraw.

The Minister for Education spoke highly of the work done by the Sisters during their stay, and of the cheerful home where the girls were trained in habits of devotion in an atmosphere of faith.

Sister Stella had been associated with this pioneer work in the West, and it was with deep regret that her friends heard in 1918 that the Rev. J. E. Hardy, Principal at that time of the Brotherhood of the Good Shepherd, and Chaplain to the Sisters of the Church in Sydney, had been summoned to minister to Sister Stella, who was dying.

> She had been a member of the Community for 30 years. She had led a varied life, for she was one of the Sisters sent from England to nurse the soldiers in the Boer War, and later on, had charge of a hospital at Secunderabad. Her work in ministering to the soldiers was looked upon by her as a very happy service.
>
> She was at one time Sister-in-Charge of the Sydney Branch of C.S.C. She was sweet and gentle and won the hearts of those who knew her. She was consulted by many in high office who sought the benefit of her wisdom and advice. She was so human and sympathetic, and she fulfilled our ideal of a lady because she was, like Our Lady, the handmaid of the Lord, and we felt in her presence something more than the appeal of a beautiful character, and were conscious to some degree of a presence radiating through her—the Presence of His who is the Author and Giver of all Goodness. [1]

With such examples as those of Sister Vera and Sister Stella (and of many others living and working to-day) before her, the Church in Australia is beginning to appreciate the devotion and usefulness and the value of the consecrated life.

She is beginning to see that there is work to be done which can best be done by those who have offered themselves entirely to the Service of God in the Religious Life.

> This is the revival of a more courageous self-sacrifice in the Church of England. Out of the Sister's hidden life of prayer, her work grows naturally. For there is a difference between mere social service and the service which is the outcome of self-sacrificing love. The heart which has given all to God, will have much more love to give to whatever work God may direct her. [2]

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[1] "The Bush Brother," 1918.
[2] Rev. G. Congreve, S.S.J.E.

CHAPTER II.

The very heart and inner secret of the life is its peculiar consecration and realised communion with God, and the exceptional opportunity for maintaining it. The common ideal and aim; the constant support of the Rule and the Vows; the fixed time for private devotion; the silences; the quiet days; the constant acts of corporate communion and prayer; the all-pervading spirit of brotherly and sisterly love, and not least of all, the strong public opinion of the place on the side of all that makes for righteousness—it would be well-nigh impossible to exaggerate what helps like these count for in a land where material forces are strong, and where object lessons of the power of self-restraint, self-sacrifice and the beauty of the spiritual life are so urgently called for. [1]

Sisters are really nice, straight, simple sort of people, only with a far larger measure of devotion than most people. [2]

([1] and [2]) Rev. D. Ellison, Grahamstown, S. Africa in Pan-Anglican Congress Report, 1908.

The Community of the Holy Name, Melbourne, Victoria.

THE present Mother Superior of this Community served as a novice at Wantage in England, and then came to Australia in search of health. Instead of returning, however, she came in contact with a great need in Melbourne, where, in 1885, Bishop Moorhouse had formed a "Committee of Ways and Means" to relieve the wants and improve the evil circumstances of the poor and needy who lived in the slums of the city. A baker's shop had been purchased in Little Lonsdale Street, and here the members of the Committee established a centre for their work, which they carried out as well as they could.

In 1888 the novice from England, at the Bishop's desire, with an associate, entered into residence at the renovated baker's shop, and the work of rescue and prevention entered on a new phase under the name of the Church of England Mission.

Another helper joined, and in 1889 Bishop Goe made two of the party Deaconesses. The novice-leader took religious vows when the opportunity came in 1894, and as the members of the Committee increased, each one was professed when the novitiate was finished, generally by the Archbishop of the Diocese or some other Bishop appointed by him. In 1914 a Charter was granted and Archbishop Clarke dedicated *The Community of the Holy Name.* In 1892 the development of the work among women and girls demanded a home for those who had been reclaimed.

The House of Mercy at Cheltenham was opened by the Countess of Hopetoun in 1892, and later additions, provided by means of donations and subscriptions through the Council of the Mission have given accommodation for 35 girls. The last section of the house alone cost £1,500. It is intended for girls over school age and under twenty years, and is registered as a Private Reformatory. Hundreds of girls have been received and trained in laundry, house and needle-work, and have gone forth to try and do something useful in new sur-

roundings. A chapel was included and enlarged some years later.

No one can imagine the gigantic task it is to try and induce these girls to do right when all their hearts are bent in the opposite direction. For 40 years the work has continued, and in the Report of 1927 the following statement appeared:—

> One cannot speak too highly of the tact, patience, faith and wisdom of the Sisters at the House of Mercy. The girls there now-a-days are not so much immoral as *un*-moral. There is an entire absence of shame. They invariably prefer a short imprisonment to a year at the House of Mercy. It is no stigma to their mind. Rather a term of imprisonment seems to be a badge of honour among their depraved associates. The Sisters need the prayers of all in this most difficult work.

The Mission House is the centre of all the usual activities —Sunday School, classes, teas and meetings. Out of the boys' class a surpliced choir developed with a brass band, piccolo and a harp, played by an Italian. The increasing number of Sisters, as well as the activities of the Mission, required a larger hall, and through the generosity of a member of the Council the rent was paid for the present Hall in Spring Street. This building had first been a dancing saloon, then a tobacco factory. In this new hall the Orthodox Priest was received on his visits to Melbourne, and here the Syrians had their Service, there being no Orthodox Church in Melbourne at that time. A dispensary gave the opportunity for the never-failing kindness of the medical men who have given their services to the Sisters for many years. Drugs were provided by the profits from the sale of old clothes.

There is often a Sister who is fond of sport. One Sister acted as time-keeper for the Mission Football Team. The cricket eleven won the premiership of the C. of E. Cricket Association in 1915.

Day Schools have been closely associated with the Mission. St. George's School, previously under the care of the Hornbrook Association, was given to the Sisters to manage in 1907. Four years later the land and buildings were transferred to the Mission and a new school was built and carried on for 19 years until a changing environment and a dearth of children in the city caused its abandonment with great reluctance.

Very good results there have been among these pupils, and many old friends who have settled happily in the world have "returned to give thanks." The school was almost cosmopolitan, for Chinese, Syrian, Greek and half-caste children have attended at one time or another.

St. John's Day School is also a thing of the past, the site having been required for new church buildings. It had its beginning in 1906, and supplied the needs of a different class of children whose fathers were mostly shopkeepers, etc., at a time when there was no State School in the neighbourhood. The work was continued there for 14 years.

Children's and Babies' Homes constitute another branch of work, which came into existence with the establishment of the Children's Home at Middle Brighton in 1896. The present Home cost £2,000. A Scotch lady, touring in Victoria and hearing of the great wish of the Sisters for their Home, headed the fund list with a donation of £200. The Council was further enabled to buy the land and build the Home by means of a donation from a bequest. Children over six years are admitted. The Home is nearly always full. The inmates go to the State School in ordinary clothes. Two of these children became State School Teachers and are now married. Others have become typists and clerks as well as domestic assistants.

For seven years the Sisters had longed for an empty house situated just across a strip of land from the Children's Home, that they might convert it into a Babies' Home. The house was bought in 1916, and after renovation was opened in 1917. Provision was made for 18 babies, and many times has the house been filled and then the babies have been passed over—some to the Children's Home and some to St. Martin's Home for Boys. The babies are not admitted until they are a year old but are, in the meantime, boarded out with foster-mothers.

Hospital Work is a prominent part of the work of the Community. St. George's Intermediate Hospital at Kew was opened in 1911 and was designed to take a middle place between the Public and Private Hospitals. The fee was to be £3/3/- a week to meet the needs of people with incomes of not more than £300 per annum. In 1925 the new Maternity Block was opened by Lady Forster and blessed by the Archbishop of Melbourne (the late Dr. Harrington-Lees). It is up-to-date in every way—a wing complete in itself with its own offices and kitchen. A beautiful view, spacious verandahs, a large room for the babies' cots, as well as the best operation and nursing facilities make it a very attractive institution. The house, land and part of the furniture were given by a lady friend, and the Finance Committee completed the furnishing.

The Chapel dedicated to St. Laurence is attached to the Hospital. It is situated in the garden and was built in memory

of a young soldier whose body lies in France. He was a ward of the Sisters. Here, every day the Sisters, Nurses and Wards meet to pray for the doctors, the patients and for themselves, and the door stands always open so that convalescent patients may use it if they so desire. Holy Communion is solemnised every week there.

A VISIT was paid to the Sisters by the writer in November, 1928. The Mother Superior invited her to the Mission House which has been built beside the above the Mission Hall, thus enclosing it. Morning tea was provided in the Mother's little sitting-room, and many interesting details of the progress of the work were imparted. The Community is Australian in its membership. The Mother, in spite of her years, is alert and active, full of earnestness combined with humour.

The Private Hospital of St. Ives was undertaken by the Sisters in 1917 and is doing good work.

"Vocations are to be found in all sorts of places," she said. "I cannot understand why mothers are so averse to such a safe and sane life for their offspring!"

Tea ended, the Mission Hall was visited—slightly disarranged because 75 mothers with their infants had just been despatched in char-a-bancs to the country for a day's outing. They had met in the Hall to prepare their luncheons and to offer a prayer before departing. (The Mother drew aside a curtain revealing a small sanctuary). Here, when they returned, they would offer thanks.

The wall of the little sanctuary was enriched with sacred designs which had been executed by a prison warder. The Mother spoke of the prison work with feeling. The Sisters were appointed Official Religious Visitors over 30 years ago.

St. Ives Hospital was visited next day. The fresh breeziness of the place, the glimpse of private wards decorated with an abundance of flowers, the nice balconies overlooking the Park Lands, and the happy natural manners of the Sisters and Nurses with the warmth of their greeting extended to the visitor, as well as the Rev. Mother, were pleasant memories to carry away.

St. George's Hospital was the next place which charmed one with its white wards and its rows of bassinettes filled with little pink bundles of humanity. Here was a little babe which had weighed two pounds at its premature birth and who had gained three more, and now sighed contentedly in its sleep after liberation from the warm room in which it had slept away its first semi-conscious months. In one year St. George's had seen the advent of 396 babies and the performance of 340 operations. 120 medical cases had been admitted and many applicants had been turned away. The staff includes four Sisters and many nurses and trainees. Two fully-equipped nurses have gone forth to the Mission field and two others hope to go later on.

The Badge worn by the members of the Community is a black and ebony metal cross suspended by a blue ribbon. The usual black habit is worn but the material used is as light as possible in texture in warm weather. The white habit worn by the nursing Sisters is particularly beautiful.

The Sister's Chapel is beautiful in simplicity and in coloring, and contains some interesting treasures—a valuable picture, a painting of the Annunciation, occupies the panel above the dossal curtains, which, in the picture of the chapel is seen as empty.

To the left of the altar is an Ikon, the gift of a Russian Consul. There is also a wonderful panel filled in with sculptured figures in white marble—a few inches only in height—of our Lord and His Apostles, most delicately worked by a sculptor of Copenhagen. In one of the windows four medallions of stained glass are enclosed. They had been picked up on the battlefield in the ruins of some place of worship and had been presented to the Sisters' Chapel. Another medallion inserted in the same way in a window on the opposite side was a representation of a pelican on its nest.

To be present at the reception of two novices was a unique privilege. On this occasion the lovely flowers on the altar were white—lilies and roses. The dossal curtains and carpets were of a beautiful soft blue.

The Sisters came in from their various centres of work—over 20 in number were in the chapel. They lined the walls of the chapel as they sat in their stalls, while one played the organ. The novices entering, the service began. The clergy present were the Archdeacon of Melbourne, the Rev. J. Cheong and the Rev. Walter Green, Chaplain to the Community. The first hymn sung was that for St. Andrew's Day: "Jesus calls us." It seemed fraught with a new meaning. The novices were led to the altar by the little Mother, who had led many Australian girls and women to this wonderful surrender of faith and love.

(For a detailed account of this form of service see that which took place in Bathurst Cathedral at the reception of the first members of the Community of the Servants of the Cross, page 51).

After the service, afternoon tea was provided in the Common-room and no birthday party was ever happier. The Sisters chatted and laughed cheerily. There was no doubt in the mind of the onlookers that their life was well chosen.

We returned to the chapel for Vespers. The quiet of the evening, the chanting, the prayers, lifted the heart heavenward. Here God and religion were the Realities, and for a while the busy world seemed less real.

Following after the procession, led by the cross-bearer out of the chapel, the opportunity came to slip out into the

street with a quietened heart in which the words of the hymn echoed:—

Jesus calls us: by Thy mercies,
Saviour, make us hear Thy call;
Give our hearts to Thine obedience,
Serve and love Thee best of all.

A BEAUTIFUL story is told of a nurse who decided to join a Religious Community. But before she realised her desire the European War broke out and all her nurse friends were hoping to go to the front. Then the opportunity for war service came to her. "The temptation is strong," she said, "but I think there is work here to which I am called." She entered the Community, and when the nurses were leaving for France, all arrayed in their nursing uniforms with the little red capes, she came to see them off, robed for the first time to their knowledge in her religious habit.

"Oh, Nurse," cried one, "why did you come in that garb? You look dreadful!"

"Oh, I *am* sorry," was the reply. "You look so sweet in yours!"

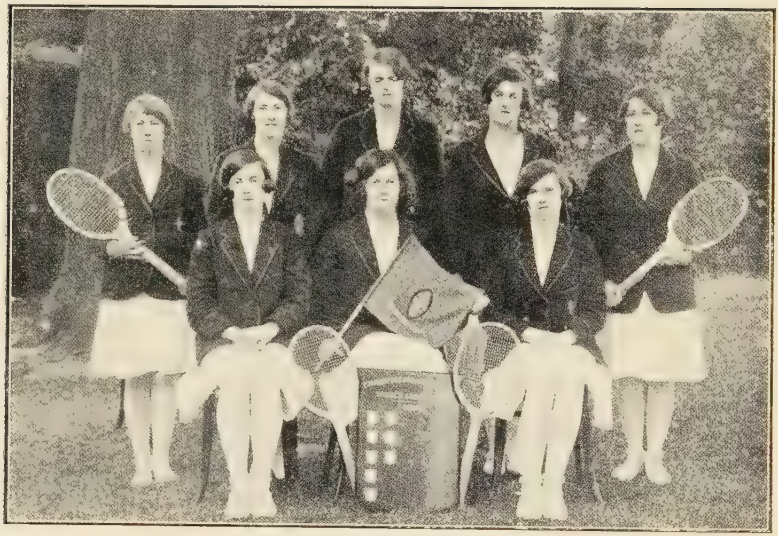
When our Lord began to preach, He made few demands, setting Himself to show the character of God in acts of mercy and compassion. But when He was able, after His disciples' confession of faith, to begin actually to build His Kingdom—it was then that He spoke of His own sacrifice—it was then that He made the call on them for self-sacrifice . . . sacrifice is demanded of the follower who seeks to co-operate with Jesus in spreading His Gospel.

Bishop Halford.

As long as there is sin in the world the followers of Jesus must be cross-bearers.

St. Margaret's House, Christchurch, N.Z., C.S.C.

Drill at St. Hilda's School, Dunedin, C.S.C.



Senior Tennis Team, Champions 1927, St. Michael's C.E.G.G.S., Melbourne.

Hockey Ground at St. Peter's College, Adelaide, C.S.C.

Work in the Diocese of Newcastle.

THE Community of the Holy Name has *St. Alban's Boys' Home* at Morpeth. The work there is most encouraging and the Home is quite full. A new Chapel has been added. St. Alban's Home was opened in 1920. The House is an interesting old building, finely situated, overlooking the Hunter River. It was the home, until recently, of the Bishops of the Diocese and dates back to the twenties when it was the house of the Close family until 1850. There are 38 boys from the age of three to 13 years in the Home. They attend the Morpeth Public School, gathering in the chapel each morning for a short service, and receiving a great influence for good during their impressionable years, due to the Sisters' labour of love and self-sacrificing zeal. The home has ample space for gardens, playing-grounds, fields and cows.

Two celebrations of Holy Communion are held every week in the chapel.

The students of St. John's College, which is a few hundred yards distant from St. Alban's School, take a great interest in the boys, act as cub-masters and take them for rambles.

The Boys' Farm, managed by the Rev. H. B. Stott, was purchased with a gift of £500 from Mr. Arthur Yates. The boys from St. Alban's pass on to this farm when they either attend Maitland High School, learn a trade or take up farming.

The Girls' Home (St. Elizabeth's) was opened in 1926 at Mayfield, Newcastle. The chapel is a very beautiful one.

Recently the Diocese received a valuable gift of a charming home at Lochinvar from Mr. Clift, with an income for maintenance of £300 a year. The Sisters will take charge of this as a *Babies' Home.*

One hopes that some of these children will follow the example of the Sisters in devotion to our Lord and give their lives to Christ according to His call.

"He who gives a child a treat
Makes joy-bells ring in Heaven's street;
And he who gives a child a home
Builds palaces in Kingdom Come."

—J. Masefield.

CHAPTER III.

THE Society of the Sacred Advent was founded by John Montague Stone-Wigg, Bishop, in 1893. It is an Australian Order and works only in Queensland. The Mother House is in Brisbane and the Superior is Mother Emma. There are in the Order 26 professed Sisters and 4 novices. To offer to this Order does not mean an irrevocable decision to embrace the Religious Life. There is a long probationary period before Profession, during which the aspirant may at any time be told that she is not fit, or may herself withdraw. The life of the Community is mixed in character, the active works being chiefly educational.

The Society has established Secondary Schools in the following centres:—

		Sister-in-Charge
St. Margaret's Albion St. Aidan's, Corinda	Brisbane	Sister Elizabeth
St. Catherine's, Stanthorpe		Sister Evelyn
St. Anne's, Townsville		Sister Alice
St. Gabriel's, Charters Towers		Sister Mary
St. Mary's, Herberton		Sister Katharine

In Brisbane, the Hamilton Preparatory School has lately been closed, as it was too close to St. Margaret's, and St. Aidan's has been opened at the other end of the city. There is also a

(1) Primary School of St. Michael's
(2) The Tufnell Home for Boys and Girls
(3) St. John's Hission House
(4) St. Martin's Hospital,
(5) All Saints' Hostel, Charleville.

} Brisbane.

The First School was opened in 1895 in the Eton High School Building, now used for St. Francis' College. In 1906 it was removed to Toorak, and the present property was acquired and the name of *St. Margaret's* adopted in 1910. The hundredth scholar was enrolled in 1913; the Chapel built in 1914. When the roll increased to 200, the adjoining property of Avoca was bought and used as a Senior Boarding House. The foundation stone of the new building was laid in 1927, the roll having increased to 28. The cost of the building was to be about £10,000. The building was opened in 1928. It is in a beautiful part of the city, and has a magnificent panoramic view from the verandahs.

Those who have watched the progress of the Sisters' work during the past years are amazed at the evidence of the power of devoted faith, and realise that the Church can never be too thankful to those who have given their lives to this work of education, which through giving due prominence to the religious aspect provides the training that is essential to the formation of character.

St. Catherine's, Stanthorpe, was opened in 1909 in rented buildings. In 1923 the new class rooms, cubicles and sleeping-out departments were opened.

St. Anne's, Townsville, was established in 1917. The achievements and activities, both in sports and examinations are very creditable, according to the report of 1928. Mention was made of the results of the School influence in the lives of the Old Girls in spheres outside the School, as organists, Sunday School teachers, etc., in their own parishes.

St. Gabriel's, Charters Towers, in its report also testifies to the effect of the School life as conducted by the Religious Orders upon the after-life of the pupils, and this, we feel sure, is the experience of each Branch School in Queensland. The girls become members of the *Fellowship,* which keeps them in touch with the ideals and activities of the Community.

St. Mary's, Herberton, is the most Northerly School, the development of which is shown in the following outline of Sister Rosa's life, taken from an appreciation written by the Bishop of North Queensland (Bishop Feetham).

(Those desiring the complete pamphlet may obtain the same from all Church offices in Queensland. Price 6d.)

SISTER ROSA had been working as an Associate of the Society of the Sacred Advent for many years before she came to North Queensland, and we regarded her for practical purposes as a member of the Order. Her life was lived and her services given entirely along those lines. She was not a Sister when she took charge of St. Mary's School at Herberton. She became a novice in 1924, and was professed in 1925, but her life before and after her profession did not appear to differ in essentials. She had been a Sister at heart for many years before she adopted the habit.

She had taught for fifteen years in St. John's Cathedral Day School. She came to St. Mary's in 1918. The children who had come under her influence were her friends for life.

During 1916 and 1917 a small school with six boarders had been opened by a lady who leased the old boys' school buildings at Herberton, but she was obliged by ill-health to give it up.

St. Anne's School, in Townsville, had been founded by the Sisters of the S.S.A., and was taxed for accommodation.

It was very much to be desired that we might somehow carry on the School at Herberton for girls in view of the great demand for secondary education, and on account of the cold climate ensured by an altitude of 3,000 feet.

One morning in 1917, at St. Margaret's, Albion, the Mother House of S.S.A., the Mother was reading her letters, and after closing one of them, said: "I do wish we could find someone to go and carry on that little school at Herberton." Rosa Philpott, as she was then known, said to the Mother, "I wish it were possible for the Society to send me." The Mother felt at once the fitness of the proposal, and the arrangement was soon made.

Miss Philpott opened St. Mary's School with less than a dozen boarders in January, 1918. From the very start girls kept on arriving week by week and plans for building had to be taken in hand at once. All available land and buildings within reach were bought, and it was an example of Sister Rosa's courage that all this was done with practically no capital funds, depending for land, buildings and equipment on a guaranteed overdraft. The S.S.A. was behind it so far as a Society with no funds, but only consecrated human lives, can be behind a financial venture.

The Sisters said to me in their delightfully chivalrous way, "Leave us to do the best we can; you need all the money to start the school for boys; we are accustomed to overdrafts, but the boys' school must get a clear start." Knowing the gifts of organisation and management possessed by the S.S.A. and their astonishing power to make good, I was content to do this; and St. Mary's lived cheerfully on an overdraft. That meant that from the first days the school had to face a big interest account annually, which rose to £500 a year on a debt of £8000 odd. And it was Sister Rosa who paid that out of the school earnings. In a few years, building up all the time, the school grew to 100 boarders with the addition of 20 small boys.

The Brotherhood House was very generously vacated by the Brothers of St. Boniface, with Bro. Thomas (now Bishop of Willochra) at their head in order to provide for the increasing need. A very old hotel was bought and became a dormitory. At last the limit of our guarantee was reached and we could overdraw no more. Sister Rosa then said, "If you don't mind I will raise the £1500 needed for the next extension, I think I can get it in six months. I have a good many friends in Australia, and every one of them will give me 5/- if I write and ask for it. Ten letters a day, you know, is nothing in one's spare time." So said Sister Rosa with that persuasive and inspiring smile with which she won her way. I felt qualms about the labour involved, but I agreed. She wrote over 1000 letters. She raised £2000. At the same time she and her staff were constantly organising special appeals, including the refreshment booth at the Herberton Show, when they would clear £100 in a day or so.

Her spare time was not very abundant. She was doing all the correspondence, keeping all the accounts, teaching all the commercial and some other subjects, and giving religious instruction daily to different sections of the school, constantly

entertaining visitors, and putting up those who came for a few days. Further, she took complete charge of the Brotherhood housekeeping. For generations the Brothers had "batched." They were now fed from St. Mary's kitchens, breakfasting in their own quarters and dining with the school. Brotherhood reunions meant a great influx of Brothers and other Clergy. St. Mary's did the whole commissariat—nominally, as a set-off against certain loans from the Brotherhood funds. I used to think this very varied and vivacious institution resembled the menage of St. Hilda at Whitby—a double monastery presided over by a lady. And to all-comers Sister Rosa was able to fulfil the role of philosopher and friend. She had time for all my problems as well, and once a year in holiday time she invited men and women from all round the country to a Retreat held in the Church conducted by a Brother or some other Priest, and the guests received hospitality.

Sister Rosa understood and loved each child in the School and they knew it. I have never seen happier children. They did their best to please her; their standard of work was good; they knew they were trusted, and they did not want to disappoint one whom they valued as a friend. Into all their recreations she entered with a zest which increased their joy. Her staff were devoted to her. She won from them a personal attachment which kept the whole work on a very high level.

She was the presiding genius of the Tableland—the personal friend of the people in the villages. Everybody helped her. The great event of the year was the prize-giving at St. Mary's. Parents, friends and sympathisers came from town and country far and wide.

To see Sister Rosa (or Miss Philpott, as she was in earlier days) surrounded by the world and his wife, knowing everybody, finding opportunity to talk to all, applauding every item on the programme, visiting every supper table with smiles and sallies, gave me a better idea than I had before of what a radiant Christian personality can do.

She had the genius which knows how to delegate, but I have seen lights in her window at 2 o'clock in the morning. She was always up at 6.30 a.m. and in the Church at 7 a.m. For some time she did all the sick nursing until Matron Harrison came to her aid.

She cared for everybody. She was a good horsewoman, and in the days before her novitiate rode much. One evening she said to me, "I feel anxious about so-and-so—I would like

to go and enquire." After evensong we rode seven miles by a mountain track to a village, found the patient asleep, and returned. The kindness of that visit was valued very highly. It was a wild night with wind and rain, and some of the creeks were high. Sister Rosa thoroughly enjoyed the outing.

Her outside interests added vivacity to her school life. St. Mary's came right into the front rank of girls' schools in four years. I have seldom seen work so strenuous, so confident, carried out with a joyful daring that never wavered, and always found its strength in the love of God.

Shipping strikes from time to time brought the School down to the bread-line—or as it has been said—the oatmeal-maizemeal-rice line—for there was no flour. The strikes generally came on in the summer holidays. Sister would hasten from Brisbane to Cairns by any boat available and buy every pot of jam and tin of biscuits available from the stores in the villages fifty miles round—whatever she could get hold of. Her spirits rose with adversity. It takes a Christian to find humour in harassing situations.

In this way she gave us ten years of hard and extraordinarily effective work, always sustained by faith and brightened by that irrepressible gaiety that peculiarly belongs to the saints.

Her illness began in September, but she struggled on till overcome by pain.

On December 4th she seemed dying, but she rallied, and lived for about a month, dying on January 2nd. The last words she was heard faintly to utter were these, "Jesus, my Lord, I Thee adore."

I shall never cease to thank God for her. Lives of that kind are the most convincing evidence to the Faith that creates them. We must thank God for her memory and pray that the vocations of those whom God wants to follow in her footsteps may not be hindered.

The Sisters are widely separated in the North. It takes two days to journey by train from Herberton to Townsville, and the trains do not run daily, which adds to the sense of isolation. All the northern schools have to adapt existing houses to carry on their work. Some of the children at St. Mary's, Herberton, had never been inside a church until they

came to the school. In holiday time, the blue, white and brown of the C. of E. schools may be seen in Hughenden, Camooweal, Ningana and across the Carpentaria border to Burketown, worn gaily by the little girls up North, and the houses opened by the Sisters fill as fast as they are supplied.

In 1928, in order that the children might have the benefit of the teaching of Holy Week and Easter services, a week's holiday was given earlier, and all returned for the Easter season.

The Bishop of North Queensland is reported to have spoken in 1919 on *The Romance of Education.*

> True education reveals all sorts of gifts and capacities—new gifts come to life—given a musical atmosphere, a musician appears, and it is the same with art and science. Religion is an inspiring and stimulating influence. Given real religion and real thought, no one knows what the result may be. There are plenty of boys and girls to fill the more obvious roles of life. They will fill them better if they have learnt that the Carpenter gave dignity to work. Faith gives a value to the commonplace, but it also inspires to bold adventures, to heroic quests, to daring, original careers. Education draws out the unsuspected powers of soul and mind. It releases the mind from the mechanical view of life and makes us feel the impulse of Divine purpose. We are the Trustees of the Pacific. On us depends the destiny of our race. Church schools are needed to direct the strong emotion that burns in the hearts of our boys and girls.

The Bishop was the guest of the Guides at a picnic on one occasion. He rode to the picnic, which was in a beautiful spot. The Bishop and Sisters were regaled with large slices of toast with stew spread on top, which was eaten by the light of the moon and the campfire. The patrols entertained the guests by causing a very real-looking ghost to flit out of the bush, and some very fierce-looking aborigines then attacked a defenceless missionary! Riding home alone, the Bishop lost his way, to add to the romance of the evening, but his cries of distress were heard and two girls followed and rescued him!

The Tufnell Home for children of disintegrated families, and the Hostel at Charleville are

> "providing for the children, which are cared for by the Sisters, an atmosphere and a life which the children will absorb, and through them the life will pass on to future lives."
>
> (Canon Campling).

When one thinks of all the work undertaken by the Communities, one realises the extraordinary amount of organization and energy which can emerge from a small body where all the members are bent on whole-hearted self-giving, combined with the unanimity of "team-work." But especially is this the case when all is done from the motive of love to God and for His glory.

"We cannot make up for a lack of prayers by an excess of working. Working without praying leaves out God. It is the prayer that prepares for the work."

Dr. A. T. Pierson.

THE Advent, which is the quarterly paper of S.S.A., is noted for its informative articles on the Religious Life itself. Sister Una Mary, in a late number draws attention to the strange unawareness of Church people with regard to the revival of this life, not only in Australia, but even in England, where the membership of Religious Communities runs into thousands.

> It is the besetting sin of our Church life to take things for granted. Retreats, schools, orphanages are all accepted without a thought of the significance of the Religious Life itself. The realisation of vocation is the cause of consternation—of bitter opposition and many vocations are lost because neither parents nor young people regard the possibility of such a call as a personal matter. Sisters are welcomed in connection with the active work, but hardly anything is being done in parishes or homes to foster vocation to the Religious Life. There is little hope of our Communities developing and making their full contribution to the life of the Church unless serious thought is given to this matter.[1]

The same writer speaks of the happy lives, particularly of the aged Sisters in the Communities in England. They never feel that they are not wanted, for the life of prayer has become such a real thing that the aged and infirm have still this fundamental work to do.

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[1] The Advent, S.S.A., Christmas, 1928.

Speaking of her impressions gathered during a recent trip to England she says:—

> The deepest impression I have gathered and one that will never fade, is that of the fellowship of the Religious, now to be enjoyed in the heart of the English Church all round the world. In the Capitals of Australia, in Capetown, up and down the Old Country—everywhere the same warm and intimate welcome.

Father Congreve, S.S.J.E., writes thus:—

> Fellowship is the type of all Christian Life. Some object to the Religious Communities on the plea that the members "part with the treasure of home fellowship in order to be separated to the sympathies of Christ alone forever." That kind of phrase strikes one as a bullet from a rifle. On the contrary I see Christ calling Religious Brethren and Sisters to Himself, not in order to purge them of natural affection, but to purify and ennoble their faculty of loving; to invigorate and enrich it by adding to it the gift of His own Heart—to send them forth more in sympathy with all to whom they minister, and above all with the members of their own community.
>
> To those bound to us in ties of fellowship we have a right to look for prayers with the understanding.

A MOTHER of a pupil in a school managed by the Sisters of an Australian Community writes in this strain with regard to the work of Communities and the type of women who are called to become members:—

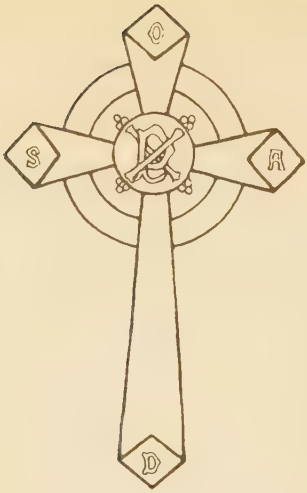
The Sisters of the Community of ——— do a wonderful work in caring for the souls and bodies of the sick and needy. I knew of one who had a fatal weakness and had sunk into obscurity and misery. How kind those Sisters were to her! They placed flowers upon her grave as they had showered fragrant deeds of kindness upon her during her life-time. I felt how truly Christian was their loving kindness and how cold and hard we are to such failures.

There are all types of women in the community. They are extraordinarily like any other group of women. One may find a lady widowed in middle-age with first-class organising ability; a sweet-natured woman who loves the girls and demands the respect and admiration of those who meet her and who are struck with her broad-mindedness and womanliness. Or perhaps you may find a nurse or a sister whose relatives were lost in the war and who was a wonderful parish-worker before joining the Community. Sometimes there are Sisters who are fitted for domestic work. Many Sisters are "old girls" from the school. Some are housekeepers, teachers, nurses. Some are jolly and light-hearted; some are very sweet and gentle; some (to quote the girls) "get into real tempers," but I am convinced that they are just normal human beings like ourselves, who are trying more than most people to serve God with the best that is in them. If we thought our daughter really desired that life—in spite of the fact that we think that for the majority, marriage is the life chosen of God for humanity—we would not stand in her way. If anything happened to my husband or children it is a work I would love. Most of the sisters shew an extraordinary love for children. They always speak in terms of the highest respect for the married life, and "old girls" are sometimes married in the School Chapel.

As to the standard of education—there are graduates of our Universities among the Sisters. Of course, all teachers are not Sisters. An examiner told us that the papers on History and English from the Junior forms were of an exceptionally high standard. In sport the schools hold their own, and the girls are trained to be self-reliant.

The spiritual atmosphere of the School is excellent. Our daughter received a true understanding of her Church, and it developed loyalty and appreciation. She knows what the Church is and what it stands for. Her confirmation was a joy to her.

We have been so much in touch with the Sisters and owe them gratitude for so many kindnesses and have a very high regard for them and for the Community as a whole.



The Message of the Knots.

THE "Religious" (in a technical sense) is one who has undertaken to serve God under a three-fold vow in addition to the baptismal vows.

The three knots in the girdle of many an Order are simply reminders of these vows—three vows not meant to be untied.

The first knot represents the *Vow of Poverty.*

"Blessed are ye poor.

"Everyone that hath forsaken houses or lands for My Name's sake shall receive one hundredfold and shall inherit everlasting life."

Jesus Christ called some in particular to this life. "If thou wilt be perfect, sell all that those hast and give to the poor and follow Me."

And our Lord Himself led a life of poverty. We need not present a one-sided picture. Christ nowhere condemns riches, though He warned men of the dangers attached to their possession. He dined in the houses of rich men. It was a rich man who was privileged to perform a service of incalculable benefit to the Church when he gave his sepulchre for the burial of his Master.

Yet, beyond all question, it is the mark of poverty which is emphasized both in the life and teaching of Christ, and the Church

would rest under the suspicion of alienation from the spirit of her Lord if she shewed no marked tendency to poverty. And that which we have the right to look for we find pre-eminently in the Religious Orders.

The world has special need to-day of the witness of those who dare to challenge its standards in respect to poverty. Does not our vulgar devotion to wealth need to be checked by the right of some quietly surrendering "great possessions." Does not our undue insistence on "rights" need the counter-balance of some resigning all hope of enrichment through their labour?

The second knot represents the *Vow of Chastity*, for the religious life involves abstention from marriage and the breaking of home-ties.

Again it is clear that our Lord's blessing rests upon this manner of life. "There is no man who hath left parents, brethren or the hope of wife and children for the kingdom of God's sake who shall not receive manifold in this life and in the world to come life everlasting." Yet He said "Not all are able to receive this teaching but those to whom it has been given." Some are deprived of the hope of married life by physical defect or human cruelty, but some have *deprived themselves* for the Kingdom of Heaven's sake. "He that is able to receive it, let him receive it."

It is true that Christ blessed young married love by His Presence at the wedding feast and sanctified thereby the *High Estate of Matrimony*. Nevertheless His sayings explain the existence of the dedicated life as a marked feature of Christianity from the beginning. And it was in part to safeguard and regulate such lives that the Community system was developed.

Two modes of Life then have been blessed by our Lord and provided for by the Church, and both must be fairly faced by all before whom the ways of life lie open.

On parents a weight of responsibility is laid, for the call comes to the young. Parents must consider the possibility that *"The Lord hath called the Child."* Recalling the sternness of our Lord's words, "He that loveth Father or Mother more than Me is not worthy of Me," they will hesitate before exposing their child to the *awful strain of choice*, nor will they seek to exert a parent's authority before that of Him "from Whom all Fatherhood in Heaven and earth are named."

So the second knot gives its message. To the young it says, "Seek to dedicate your life to God in the way which He shall choose for you." To the parent it says, "Be prepared for sacrifice. Offer willingly unto the Lord."

The third knot represents the *Vow of Obedience*. Men and women are not left alone to carry out their high purpose, but are drawn together in companies for the service of God. There must be discipline in the common life and efficiency in service, but above all this vow, because it deals a direct blow to pride and self-love and opens the way to full surrender of the will to God.

This consecration of obedience in the Religious Orders has a special value in the modern world.

A group life founded on the principles of self-effacement and submission affords a much-needed protest against the selfish ambitions and rancour of wounded pride which threaten the very existence of the social order.

Only through lives surrendered to the Will of God is there any hope for the betterment of society.

So the third knot gives its message.

To the self-seeking (those who *have* and *will to hold* and those who *have not* and *will to seize*) it says, "Beware lest, like Samson, you pull the world about you."

To the generous and unselfish it says: Give your *self* to God, so may you serve His world."

In conclusion, we give as a summary the children's formula for "telling" the knots. "Be poor—Leave your home—Do as you are told." Even thus simply stated these are challenging ideas!

Una Mary, S.S.A.

The Servants of the Holy Cross, Gilgandra.

"The Bush Sisterhood."

THE Religious is one whose devotion to Jesus Christ makes her ready to surrender all to Him; all her gifts and powers, that she may receive them back purified and strengthened, to be used henceforth solely in her Master's use. She is ready to lose herself that God her Father and men and women, her brothers and sisters, may be better served.—*The Advent, S.S.A.*

The Servants of the Holy Cross began as a tiny Sisterhood of two members in the Diocese of Rockhampton. Later on the Sisters went to New Zealand, and finally returned to Deniliquin, in N.S. Wales. Several novices joined them, including Sister Monica. But the Superior died, and the novices were scattered. Sister Monica, at the invitation of the Sisters of the Church, attached herself to them as an Associate Sister. In 1922 she came to Nyngan, and, at the invitation of the Rector, opened the Church Kindergarten School. Two colleagues joined her, and it was decided, after consultation with the Bishops of Bathurst and Goulburn and the Superior of the Community of the Ascension, to resuscitate the "Servants of the Holy Cross." The Sisters went to Bathurst for the necessary ceremonies. St. Hilda's Hostel was lent to them, and there they went into Retreat, conducted by the Superior of the Community of the Ascension.

The Blessing of the Church upon the Community was given on Friday, January 19, 1923, in the Chapel at Bishopscourt, Bathurst. The Rev. Canon Wilton was Bishop's Chaplain, and the Rev. E. S. Woolley was Chaplain to the Community and made the presentation.

The Sisters being in their places and the congregation assembled, the Bishop and his assistant priests entered the Chapel, and a hymn was sung.

The Rev. E. S. Woolley presented Sister Monica according to ancient form, and the Bishop examined her as to her willingness to undertake the vows and responsibilities.

Then the novices were presented and examined. A Litany followed, and a sermon by the Bishop, followed by the hymn, "Come Holy Ghost," which was sung kneeling.

The Cross, Veil, Ring and Habit were in turn blessed, and Sister Monica was in turn invested with each. The blessing of her person followed.

The novices with their crosses, veils and habits, with investiture of persons, came next, and after prayer and solemn Benediction they returned to their seats.

The Benediction of Sister Monica followed.

The Chaplain then presented Sister Monica as Superior-elect of the Community, and with Benediction she was solemnly installed, invested and given authority as Superior of the Servants of the Holy Cross.

She then read Profession, and Psalm 133 was sung.

The service concluded with the Episcopal blessing. [1]

Nearly seven years have passed since the idea—a long time hazy and intangible—of work in the Far West assumed definite form, and Sister Monica and her colleague founded the Bush Sisterhood at Nyngan, N.S.W. The Sisterhood began in a three-roomed cottage, with no certain source of income, no clear plan of action, but a strong certainty of mind that God had guided them and would unfold His purpose.

In less than two months four motherless children passed into the care of the Sisters, and the tiny cottage was left for a larger Home, and a third woman was preparing to join them.

At the close of the year the Sisterhood was definitely established by the Bishop of Bathurst for work among women and children in the bush. The Sisters have had a busy life —not without many difficulties and disappointments—but filled with the happiness which ever comes to those who have given "all for all."

The number of children increased; the enlarged House became a place to which old and young were welcomed and where advice and sympathy were freely given.

Authorised by the Rector, Parish visiting, Sunday School teaching and Missionary work (Heralds of the King) were undertaken, and instruction and services provided in the bush centres for women and children.

Men, women and children shewed their appreciation of a work, the extension of which was recognised as most desirable, as an adventure for God and Holy Church.

Work in Coonamble was commenced in 1925. A cottage was built, and two Sisters installed.

In November, 1927, Bishop Wylde, the Coadjutor to the Bishop of Bathurst, was appointed Chaplain, and his

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[1] The "Nyngan Observer," reprinted in "The Bush Brother," 1923.

spiritual guidance and practical advice have been very helpful to the Sisters.

The Sisters have no private means, and have had a very hard struggle. Each one tries to earn something, by sewing, embroidery or teaching music. One year they were very poor, and the Superior earned 30/- a week by making and selling bread-rolls. She had made the bread for the household all the time they were at Nyngan, and when it was known that these delicacies could be purchased for breakfast there was no lack of customers. But it meant rising constantly through the night to attend to the different processes of roll-making, and it was too wearying, and had to be given up.

The Sisters grow their own vegetables and keep poultry.

The greatest needs of the Sisterhood are financial support and an increase of membership.

The Rule is very simple and sufficiently elastic to be adapted to the varied and often peculiar circumstances of the work. Six months' probation is required, during which time the Postulant is quite free to leave. If at the end of that time the Chaplain and the Superior think it advisable the Postulant may be received as a Novice, and for at least two years will live and work as such under the direction of the Superior.

If the Novice desires to do so and the Chaplain and the Superior approve, she makes her Profession as a Sister, her promises being for three years. In no case are Life Vows taken. It is understood, however, that those who make their Profession *do so with the intention of life-long consecration.* The minimum age of a Postulant is twenty-three (23) years. No woman under 25 years or over 40 years will be admitted as a Sister except under special circumstances.

The motto of the Sisterhood is "Caritas Christi urget nos." The small silver Greek cross worn by novices attached to the leather belt is attached to the end of the girdle at Profession. A small cross is also worn below the collar as a novice. At Profession the cord is worn above the collar. The Superior wears a black and silver crucifix around the neck in place of the cross.

The Habit is simple and suitable for the climate—no close cap or wimple beneath the veil, which is pinned to a gathered piece and cap which fit round the head, shewing slightly the hair parted on the forehead. Sister Monica writes:—

> "In Gilgandra great opportunities for development appear. There is every advantage for the training of Postulants and Novices—a beautiful Church—a daily Communion, and a Chaplain of the very best.
>
> "At present two Missionary Candidates are with us for devotional training before going to their respective stations. We are glad to be of use to A.B.M. in this way."

The Daughters of the Cross are Associates of the Bush Sisterhood in prayer and work. They must be communicants, and they promise (1) to pray for the Church and the Sisterhood; (2) to interest others in their aims; (3) to support them; (4) to ask for advice if necessary, and (5) to attend the Holy Eucharist once a month, with special intention for the needs of the Sisterhood.

This year, 1929, will see the opening at Gilgandra of a *Mother House,* for the larger opportunities there and the increasing membership of the Sisterhood have made this most advisable.

The Sisters hope that by means of increased fees for teaching, expenses will be more easily covered. There is a debt of £500 for the Coonamble House, and another loan for the new House at Gilgandra, but no other debts. Nothing is ever bought, for which the payment cannot be made in cash.

Mother House of the Servants of the Holy Cross, Gilgandra.

St. Christopher's Church House, Young, N.S.W.

THIS House was built in 1927 by the foundress, Miss A. Kitchen, who not only provided the means but undertook the management of the little family of 12 children. These are little ones who have lost one or both parents or are members of disintegrated families. The children are taught and cared for individually. It is a real "Home" and not an institution, and the children soon shew the effect of their happy surroundings.

Yet the *first desire* of the House is to train Church workers, and part of that training includes the care and direction of the children of the House. The "Staff," therefore, consists of the head and four or five assistants who are "members" of the House. They are learning their work as teachers, or visitors, or organisers of works. They join, as in the Bush Brotherhood, for a period of time, and receive 10/- a week. That period may be brief or long. The members receive guidance from the head, and the Rector of Young, the Rev. K. L. McKeown, regularly visits the House to give spiritual direction or to lecture on work which can be undertaken by women in the Church. The aim of the House is set forth thus: "To prepare workers for purposes of teaching in schools, parochial visiting and organisation, Missionary teaching, nursing (in early stages of training), domestic duties, and in the devotional life of a Religious Family."

There is a beautiful little Chapel, which is used regularly each day by all residing in the House. Although not actually so, St. Christopher's is being worked on sound lines, which may ultimately develop into the ideal which is the subject of this book. For that reason it has been given a place in these pages. The need of the House is the ever-present one of increased financial support to allow of extension.

The Deaconess Community of the Sacred Name, Christchurch, New Zealand.

(181 BARBADOES ROAD).

THE Diocesan Deaconess Institution in New Zealand was founded in 1894, and from the outset was community in character. The Superior went to New Zealand as a Sister from the London Diocesan Deaconess Institution (St. Andrew's Deaconess Community) in 1893.

The first novices were received the following year. The Sister founded the C.S.N. in Christchurch. The principal work is naturally parochial, but one Sister who is not a deaconess is head of a Church Day School in Christchurch.

Beginning in a very humble way, in two small cottages in a poor and bad street, a house was built for the Community and opened in 1895. Eventually the present Mother House was built, accommodating 12 deaconesses and 3 novices.

In the Constitution special provision is made for Sisters who may not be deaconesses—that is to say, they may accept the life and yet not be able, for various reasons, to be ordained.

No one is presented for ordination under 30 years of age, but admission to the Community can be obtained at any age after the novitiate, which is never less than two years, is completed.

The Bishop is the Visitor, and there is a Warden and Chaplain. The Sisters are licensed to Vicars for one year at a time, but the licence may be renewed for successive years.

In Christchurch most of the Sisters live in the Diocesan House. One Sister is in charge of the Diocesan Children's Home. There is a Branch House in a town about one hundred miles away (name not given), where a Sister and novice have been placed.

(It must be understood that the female Diaconate is a distinct thing from Sisterhoods, except where the ideal of the *Deaconess-Community* is established.)

The Order of the Good Shepherd, Auckland, New Zealand.

THIS Community was founded in 1893, and constituted in 1905. The Mission House is at 100 Grey Street, Auckland. The life is "mixed," i.e., for prayer and active work, mainly parochial.

The Archbishop is Warden, and the Rev. W. E. Lush is Chaplain. Sister Hannah is the Superior. In 1927 the Chapel was consecrated by the Warden, and stands as a solid witness to the Glory of God in Town and Diocese.

Debts have all been paid, and opportunity is now given for progressive work.

The Order consists of three Sisters and two novices. There are many working associates. The life and work of prayer and devotion in the Order goes on steadily and regularly. In the Chapel most of the hours are observed. The day is as follows:—

6 a.m.—Bell.

7 a.m.—Holy Communion in different Parish Churches and twice a week in the Chapel.

9.24 a.m.—Service and Meditation.

10-12.30 a.m.—Active work.

12.30 p.m.—Sext.

2.15 p.m.—Nones.

2.30 to 5 p.m.—Active work.

Evening Meetings and Classes, etc.

The many practical works of mercy include reception of callers at the Mission House of all kinds and for all purposes, from need of food and clothing to need of spiritual advice, from desire to see the new Mission House, to desire to know more about Community Life with a view to considering personal vocation.

Visitation of the institutions—Hospital, Infirmary, Mental Hospital and Gaol—is kept up regularly. Parish work is done in five parishes. Many hundreds of visits are made and hundreds of visitors received.

St. Mary's Homes are under the care of the Order which works under the Homes Committee, and one Sister is in residence there. The Campbell Crêche is under the care of Miss Underhill.

Embroidery orders are taken. A Study Circle meets monthly at the Mission House. Jumble sales are held periodically, and the large school-room provides space for sales of work, and is also used for Sunday School.

A quiet day has lately been conducted in the Chapel. Mothers' Union Branches have been addressed, and the G.F.S. and other organisations helped. [1]

(1) From the Committee Report, 1926-27.

The Community of St. Elizabeth of Hungary.

THE *Patron Saint,* Elizabeth of Hungary, was the daughter of Andrew II., King of Hungary (1207). She was bethrothed at the age of four years to Louis IV. Landgrave of Thuringia, but from her earliest years evinced an aversion to worldly pleasures, and making the early Christians her model, she devoted her time to religion and works of charity. She married at fourteen, and influenced her husband so that he adopted her doctrines and supported her charitable endeavours.

When she was but twenty Louis died, and she was deprived of the regency on the pretext that she wasted the estates by her almsgiving. With her three infant children she was driven from her home and was deprived of the barest necessaries of life.

Eventually she was offered the regency, and her son was declared heir to the throne, but she renounced all power, and living in seclusion she used her wealth for charitable purposes, spending the remainder of her days under the direction of her confessor, Conrad, in penances and ministrations to the poor, especially those afflicted with loathsome diseases. She died in 1231, and was canonized by Gregory IX.

THE CONFRATERNITY OF DIVINE LOVE, FULHAM, ENGLAND.

IN 1912 three Associates pledged themselves to pray continually, "Baptise us, O God, with the Holy Ghost, and kindle in our hearts the Fire of Thy Love." The idea was to form a great *confraternity of men and women* with one fixed resolve of prayer directed to winning souls for Christ—an *Order of Divine Love.*

A Sister was admitted as Warden, with the understanding that if God opened the way an Order of Sisters should be formed. Novices joined and entered into training, and in 1914 a Training Home was opened, also as a refuge for those in distress. In the same year a Children's Home was taken, an Oratory furnished, and a Hostel formed.

The ideal has an *Order of Sisters of S. Elizabeth of Hungary,* devoted to the work of bringing the love of God to the lapsed, friendless and lost of every class.

ST. GEORGE'S HOSPITAL, CHRISTCHURCH, N.Z.

C. S. E. H.

THE spirit of that Divine Love is present in Australia to-day. St. George's Hospital, Christchurch, N.Z., was only opened in February last (1927), and has already been twice full. "It has been drawing out such love and devotion that the eyes of all New Zealand are upon it for the moment."

It came about like this. People who had only lately given £26,000 have just given another £3,500 in nine days.

The great success has been achieved by the whole-hearted support of the Church people, backed up by the Diocesan authorities.

But above all the *Sisterhood of St. Elizabeth of Hungary* (an English Order), which took charge of the Hospital, quickly gained the confidence of the public. The success of the final effort is *directly attributed to the fervent prayers of the Sisters.*

The persistent energy of the founder enabled the enthusiasm of the supporters to lead to this effective result.

At the annual meeting of the Executive, although £26,000 had been given, the work was being hindered for lack of more money. Immediately there came a cheque for £1,500. This was followed next day with the promise of £100 if the founder (Canon Wilford) could find nine others to give a like amount in seven days.

The £1,000 was completed within the stated time, and within thirty-six hours of that the Canon had collected another £1,000.

Asked how he did it, he said it was all to do with the prayers of the Sisters and the great reputation the Hospital had made for itself. Two further gifts followed—a valuable legacy, and £121/10/- collected by the women workers and brought to the Executive with the request that a permanent memorial to the founder might be placed in the building.

1928.

The workers of St. George's Hospital have just given another demonstration of what faith and prayer can do. Last week they set out to make £1,000 in a four days' market. At the beginning of the last evening the Treasurer reported that £798 had been received. People began to wonder whether for once the promoters had made a miscalculation. But hardly had the doubters began to raise their heads when the evening crowds began to flock in. Progress reports of money received were made at frequent intervals. "I have received," the announcer said on one occasion, "a present of £100, and three more cheques just handed in have brought our takings at the present moment to £1517." "I have no money left," said a woman in the crowd, "but I will bring you three pounds in the morning." A sheaf of notes was handed up by someone else. Before the evening was over the takings had amounted to £1,840, and over £1,000 had been added to the total in one night. Canon Wilford, in thanking the workers at the end, said that they had once more shown the Church in Australasia that the mistake the Church was nearly always making was that of asking not too much, but too little in Christ's name. A church which was making no advance was quite surely going back. He dreaded the sound of the word consolidation. It often meant stagnation.—"Church Standard," October 26, 1928.

THE COMMUNITY OF ST. ELIZABETH OF HUNGARY IN BUNBURY, W.A.

During this year (1928) an important stepping-stone in the history of the Diocese was reached on Whitsunday, when Archdeacon Adams, in the absence of the Bishop, blessed the new Convent now occupied by the Church of England Community of St. Elizabeth of Hungary. On the previous day two more Sisters arrived from England. Mother Margaret, the Superior of the Community in Bunbury, and Mother Elizabeth, the foundress, who departs for England on St. Barnabas' Day, were present.

The Archdeacon was attended by the Rev. W. J. Foley Whaling, Rector of South Bunbury, and the Rev. W. H. Watson, together with crucier, thurifer and torch-bearers. About 100 people were present.

The Ancient Order laid down in the Priest's Prayer Book for the blessing of a Religious House was followed in detail.

A Branch house of the Community is being erected in the centre of the Margaret groups, and more Sisters are expected from England in the near future.—"Church Standard," 1928.

The Order of St. Elizabeth is indebted to one of the Associates of the Confraternity of the Divine Love for the

Chapel as well as the furniture. It is a beautiful little building, and is truly the centre of the Sister's life and work in West Australia.

The visible work of Sisterhoods is so manifold and so great that their invisible work is apt to be forgotten. The chief value of Community Life to women in the Church is the object lesson it gives in the School of Prayer.—Mrs. Scott Moncrieff, Glasgow (Pan-Anglican Congress).

"We should thank God for these Homes of Prayer."

"A more far-reaching power than any active work is the influence of the lives of women workers."—Pan-Anglican Report on "Communities in South Africa."

PART TWO.

Religious Communities for Men.

CHAPTER I.

RELIGIOUS COMMUNITIES IN ENGLAND AND OVERSEAS.

(1).

THE *Revival of Religious Communities for Men in the Church of England in the Nineteenth Century* owed its impulse to the Oxford movement. Newman, Faber, and at a later period Bishop Steere of Zanzibar were associated with various attempts, which lacked permanence. Father Ignatius, in an irregular sort of way, familiarised England with the Monastic idea, and the small community under the rule of St. Benedict was established, but it afterwards passed into the Order of the Benedictines of Caldey in 1863.

The Society of St. John the Evangelist, founded by Father Benson in 1866, was the first to endure. The founder was its first Superior. The present Superior is Father Bull. The Mother House is at Cowley, Oxford. The schools of Cowley St. John were under these Fathers. There are Branch Houses in Bombay, Capetown, Kaffraria, and Boston.

The Missionary College at Kelham, England, now providing accommodation for 300 students, was founded by Bishop Corfe in 1890, and had for its first Director, Father H. H. Kelly. The Religious Community grew out of this Society, and its first Professions took place in 1894. The Society is working in Korea, Japan, Northern Rhodesia, and in the Universities' Mission to Central Africa.

The Community of the Resurrection, Mirfield, Yorkshire, England, was founded by Charles Gore in 1892, with five brethren. He became its first Superior. When he became Bishop of Worcester, Father W. Frere was elected to fill his place. In 1902-1905 the College was built on the site of the stables. The works of the Community are pastoral, evangelistic, literary and educational.

Other Religious Orders include the Society of the Divine Compassion, Plaistow (1894), and the Order of St. Benedict, Pershore (1902).

"The greater the pace and bustle of the age, the greater the need for the contemplative side of faith to be emphasized."

"History has proved that in every age of civil turmoil and foreign wars, the number of contemplative vocations has increased."

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(2).

The monasteries of the Early and Middle periods in the Church played an important part in the evangelization of Europe. . . . . It is to a Benedictine Mission that the Anglo-Saxon race owes Augustine and Paulinus, and Scandinavia practically owes its Christianity. When the work of Paulinus was overthrown in Northumbria, St. Aidan came forth from the Monastery at Iona and founded his Missionary centre at Sindisfarne, and Christianity was restored in the North of England. "As we look across the centuries," says Dr. G. R. Wynne, "our eyes are attracted by certain figures in monkish garb of varied pattern, which cross the landscape of Northern Europe through a period of three hundred years. Frankish hermits and Irish missionaries . . . . founding monasteries which became centres of conversion and instruction."

The story of the Celtic missionary-monks is one of great beauty, of spiritual fervour and manly adventure.

With the Renaissance Period the Franciscans arose with a Mission to the world, especially the poor.

With the founding of the Jesuits, the process of change in type was completed. The modern Community is one with a definitely active purpose.

In the history of the Church, again and again, the revival of an apparently dying faith has been due to Religious Orders, and it is not too much to hope that the rise of the modern Religious Community in the Church of England will help to stem the tide towards Paganism, which is a characteristic feature of this age. But we are here dealing principally with Missions to native races.

(1).

Religious Communities in the Mission Field.

(Taken mainly from an Essay by Father R. Tribe, Director of the Society of the Sacred Mission, and published in "Essays, Catholic and Missionary," by S.P.C.K., 1929).

WHEN the English Church came to face its obligations to preach the Gospel in the Dominions overseas, the Religious Orders having been swept away in the 16th century, there was no instrument at hand to organise and plan the evangelisation. So the great Missionary Societies came into being to meet the need, and have thus taken over one of the functions of the former Religious Communities, with the result that to-day the Anglican Communities are handmaids to other Missionary bodies, rather than Missionary bodies themselves.

Father Tribe considers that the main objective of the Church's work in the Mission field is to form native daughter Churches. In the earlier and pioneering stage of making individual conversions and in the middle period of work in Mission districts, the Communities are not so much needed. But when the time arrives for institutional work the advantages of the Communities are most apparent.

The Gospel must spread to all activities of life, industrial, political and domestic, as well as ecclesiastical. The Church aims at a Christian nation—a native ministry as a first step, and this necessitates the establishment of schools and colleges. Centres of *intensive* Christian life have a rapidly increasing influence on native institutions. It takes a group of men to achieve the transformation of group activities and customs.

Then there must be centres of intensive thinking in which Europeans and native converts can mingle. Centres are needed for the creation and diffusion of Christian literature in the vernacular.

All this means team-work, and the Community has a great advantage in this direction.

Other advantages in the practical working of the area or institutions under the care of the Community are:—

(1) The facilities for continuity and recruitment and a greater flexibility in the use of man-power.

(2) The opportunity for pooling and storing the experience gained.

(3) The avoidance of isolation and the provision of a centre to which members may return from the more distant outposts for discipline and worship.

(4) The long period of testing and training in the Novitiate.

(5) The fostering of an increase of men for the Mission field.

(2).

Theoretically much might be done. As a matter of fact, there are not sufficient men to do what might be done to such great advantage. Two hundred priests and laymen in the English Communities are not sufficient to allow of expansion on a large scale. The issues depend on the future response to the vocation to the Religious Life. It must be remembered that the work of the Communities must be side by side with the very much larger field of the secular missionary.

(3).

When the smallness of numbers is taken into consideration the actual work of Communities in the Mission field is not unimportant. Practically all the Men's Communities have some Missionary work. The *Society of St. John the Evangelist* has stations at Bombay and Poona, in India, and at Capetown and Isolo, in South Africa. Whilst reproducing the atmosphere of the dedicated and disciplined life, the brethren are mostly engaged in the pastoral care of native Christians in these great cities and country stations, and they have received into membership a few native Indian clergy.

The chief Mission Station of the *Community of the Resurrection* is at Rosettenville, on the outskirts of Johannes-

burg, and a vast amount of work is done among the mine workers on the Rand. Primary and secondary schools and a theological college for ordinands and catechists have been established. This Community has also the Mission district of Penhalonga, in Southern Rhodesia, and has founded a magnificent public school with 400 pupils. It is called St. John's College, and is at Johannesburg, and is still extending.

The Society of the Sacred Mission has the greater part of the work amongst natives in the Orange Free State under its care.

The provincial house at Modderfoort has primary and secondary schools, the latter a boarding school, and a theological college. It is responsible also for a good deal of translational work and the publishing of books in the vernacular.

The Society of the Divine Compassion has a station overseas at Wremigham, S. Rhodesia.

The Order of the Good Shepherd has oratory houses or "colleges" in N. Rhodesia and Rockhampton, Queensland. This "college" arrived in Australia in 1925, but is still in an experimental stage. At present there are only two members and several Associates, with Father Arthur Robinson as Prior. They are working the Cathedral Parish at Rockhampton.

The Order of St. Benedict is responsible for the native theological college in the Diocese of Accra, in Kumasi.

In the *Oxford Mission to Calcutta* there are first and second orders of men and women. It is almost impossible to exaggerate the importance of the works of this Community Mission. It has its Mission stations and out-stations, its hostels for Indian boys and men, and the large work of intellectual permeation by means of writings and publications.

Finally, in the *Servants of Christ* (*Christa Seva Sangh*) is the newest venture of the English Church abroad. It consists of a group of young Englishmen, priests and laymen, who have started a Community on the Franciscan model in Poona. Indian members live in common life with the Europeans, but on the Indian model. The main object is prayer and a life of renunciation, but its members are also engaged in active work.

Out of 51 Sisterhoods in England, eleven have works abroad or in the Dominions. Schools, hospitals, hostels, orphanages and pastoral works may be found in India, Japan, Korea, S. India, and E. Africa.

The Missionary Community of St. Denys at Warminster, England, has a Training College for Women Missionaries and its overseas work at Chota, Nagpur.

There is a Missionary Sisterhood for Women in the *Community of the Sacred Passion* in Zanzibar, founded by Bishop Weston in 1910. The novice house is at Poplar, in England.

The Women Communities in E. and S. Africa and India, are tending the beginnings of Native Communities for Women. *The Sisters of the Epiphany* have been the means of starting on their lives the first Indian Sisters.

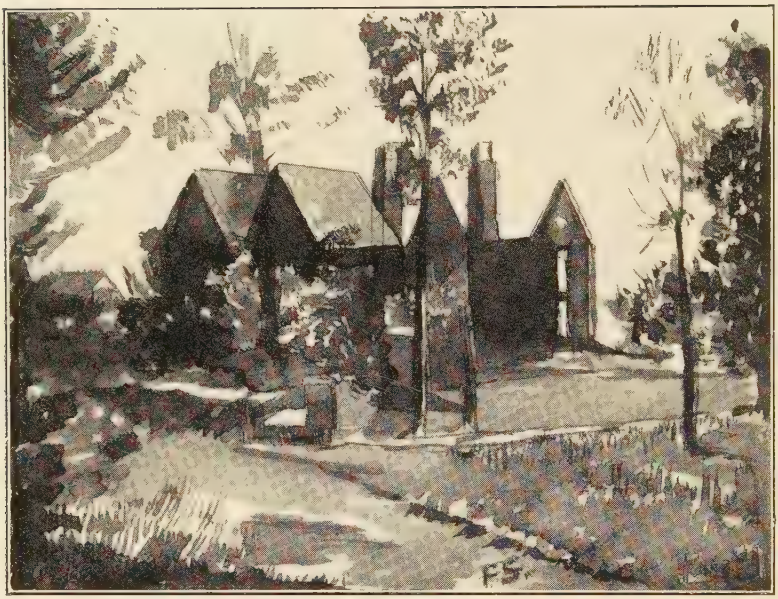
An interesting feature of modern Missions is the association of the Men's Society of *St. John the Evangelist* with the *Sisterhoods of St. Mary,* Wantage and All Saints, St. Alban's, in Mission work at Poona, Bombay, Capetown and Kaffraria. There is the same sort of co-operation between the two Communities of the Epiphany for men and women.

Once more there is the inner meaning and work of the Religious Life—the passing on of the spiritual reality, the Gospel of Redemption; the energy of prayer, of intercession; the work that has to be done in the unseen world, the conflict between pity, love and long-suffering with hate, sullen sloth and sensual degradation; the storm-troops in the warfare of God against spiritual wickedness in high places; the witness to discipline in the face of weakness of will and subjection to passion; of self-limitation in the face of the self-will and self-indulgence of the Asiatic. Above all, the manifestation of the love of God, of devotion and self-surrender to Him, and forgetfulness of self in the unmistakable witness of this particular way of Life.

The Rev. W. E. S. Holland, in "The Goal of India," writes thus:—

> In the Mission station in the Indian jungle there are settled linked Communities of men and women. The Brothers have their boarding school and theological class for training English clergy. The Sisters manage girls' schools and a refuge home. In the centre stands a glorious Church. Round the edges of the jungle live the white-robed, bare-footed Brothers and Sisters in mud huts. The life is one of extreme simplicity, necessities being supplied from a common fund. It is chiefly a life of

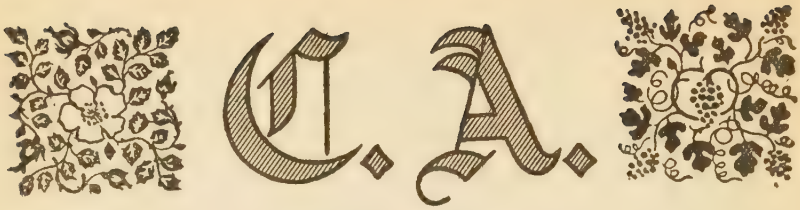
The House of the Community
of the Ascension, Goulburn, N.S.W.



The House of the Ascension
by Moonlight.
"We should thank God for
these Homes of Prayer"

prayer. Seven times a day the Church bell rings to prayer. It is rare indeed to pass the Church at any time between and not see within the kneeling form of some member of the Communities. You cannot live in the compound and not feel that Christ is present. Here are lives of fragrant service whose evident inspiration is communion with the unseen world. And so they inspire others. Out of their work in less than 20 years, with apparently unpromising material, there have sprung an Indian Brotherhood and an Indian Sisterhood, with a score of members, all unsalaried, who, receiving food and clothing, are therewith content.

Religious Orders are indigenous to India, but selfishness and false asceticism have polluted the ideal from the first. Christ will redeem India's ancient ideal from corruption and fill it with the glory of unselfish love.



CHAPTER II.

The Founding of the Community of the Ascension, Goulburn, N.S.W. (1921)

FATHER Homersham, the Superior of the Community of the Ascension, Goulburn, N.S.W., has supplied the following article, published in No. 74 of the Chronicles of the Community of the Resurrection, Mirfield, England.

For many years earnest prayer had been made in England for the extension of the Religious Life, both at home and abroad. Unknown to these intercessors, their prayers were being supported in unexpected places. Faithful souls in Australia, some of whom have now passed to their reward, were praying the same prayer, but with special reference to the needs of their own land. Thus a further stage was reached. Small groups of priests, widely separated and often unknown to one another, had been discussing and looking towards the Religious Life as a possible vocation. But partly through lack of leadership and partly through other interests entering in, the groups tended to dwindle away or become represented by solitary individuals. Each of these, while uncertain of the reality of his own vocation, held on to the ideal, often tempted to regard himself as the last survivor in his own generation. These advances towards some form of Community Life had been going on in Victoria, New South Wales, Queensland, and Western Australia.

A rallying point was found on the Battlefield. One might have thought that the years of war would have quenched what was left of these ideals, but God willed it otherwise. It was during the second year of the war that a rallying point was found. Correspondence on the subject began to be read and written in the trenches and in remote and understaffed Australian parishes. Some three or four were found ready to test their vocation as soon as the war was over. There was, of course, the great question as to what form the life was to take. Eventually, it was found that the Community of the

Resurrection would welcome the aspirants, in order that they might gain an intimate knowledge of the Life of a big Religious House and understand the working of the Rule, and, above all, learn to live and work together by the Rule.

From 1919, the story is confined for a time, principally to the House at Mirfield. What that experience meant to the aspirants could only be told by them individually, and then, perhaps, only as years go by. No attempt will be made here to say what the infant Community owed to the Community of the Resurrection.

During the year 1921 the members of the future Community came out singly or in pairs, for they were in various stages of preparation. In May two of the brethren, who had set sail in the Benalla, had the misfortune to experience a collision at sea. The boat was struck amidships by a homeward bound oil-tanker on their first night out, and had to be run aground in Pevency Bay. After a somewhat ignominious return to London by salvage lighter and train, they found separate passages on other steamers about six weeks later.

In the previous year, 1920, a home had been found in the form of a burnt-out building standing on a property known as Old Bishopthorpe. The house had been built by the first Bishop of Goulburn, Bishop Thomas, in 1870. During the episcopate of Bishop Barlow the house and property had been let to Mr. Fred. Campbell, of Yarralumna. One Sunday afternoon a fire started in the shingle roof over the kitchen and spread throughout the building, destroying, among other valuables, a library containing many reminiscences of early Australian history. This was in 1913. The roof, floors and all woodwork were demolished, but the stately bluestone walls remained undamaged. When the little party of brethren sought a suitable house this place seemed to offer possibilities. It was thought that the expense of restoration would not be very heavy.

Old Bishopthorpe, 1921

The stable and a four-roomed cottage near by seemed equal to the task of providing shelter until a scheme could be set on foot for roofing over the first portion of the house nearest to the kitchen, and containing eight rooms. Yet even the cottage was in a state of disrepair, and entailed many months of labour upon a member of the Community, who was assisted by voluntary labour from laymen of the town.

The First Professions were made on Michaelmas Day, 1921. On the arrival in Goulburn of three brethren and one visitor from Mirfield, Dr. Radford, Bishop of Goulburn, had given them a warm welcome, and he and his have remained sincere friends of the Community ever since. A week later he blessed the house and lands, and then Professions were made.

The stable-yard was the heart of the monastry. The court-yard was flanked on the right by the House and on the left by the stable. A bluestone wall encircled it. When the brethren went into residence, the harness-room, measuring 18 x 4 feet—not a very convenient shape—provided a bedroom, and a room next to the kitchen was used by the Superior. The other members slept in the cottage. The coach-house was used as a library and common-room, though it had neither door nor window, and was rather inconvenient in cold or dusty weather! Part of the stable was converted into a sacristy. The loose-boxes with the partition removed made the tiny Chapel, with an altar, two or three pictures and an Icon on the rough white-washed walls, and seats for eight or ten at a push.

> The furniture could have been better imagined than described. There was a tin bath, a washstand, a hanging safe, the inevitable kerosene buckets, Windsor chairs and deal tables; wooden or concrete floors adorned with strips of green baize, which material also provided a cover for the Library table. The Library boasted of a grass mat and a forbidding-looking sofa which had given rise to no feuds! But the beds were all sound.

The site was a beautiful one. The bluestone House stood gaunt and roofless upon a hill commanding the river valley, with similar hills facing it, two or three miles away. On one of these a Roman Religious House stood. Higher hills rising behind were covered with dark green bush. The valley curved through the undulations, and the river, fringed with willows, marked the seasons with tender green or gold, like a ribbon threading the brown-green prospect.

Patches of cultivation here or there broke the monotony of the brown hillsides. It was a splendid view. The town

of Goulburn lay just out of sight in the valley. The height was two thousand feet above sea-level, with a moderate climate in summer, though bleak in winter.

The life within the house was really a simple life, with no domestic assistance. The household work, apart from the washing, which was carried into town when the brethren went on their weekly shopping expedition, was done by themselves. The cooking was done in turns (now the work of one brother), and the wood cut on the estate of 32 acres which surrounded the house. Poultry, a cow, an orchard and vegetable garden and the care of the gravel paths provided exercise for the members.

They fulfilled their round of prayer and meditation and study. They tried to live a life together in mutual service under God—not such a life as they would wish all the world to live, yet one which, they hoped, would be of value to the Church and to the world, through an invisible radiation of prayer, and soon both clerical and lay brethren looked forward to setting forth from time to time to preach.

The Retreat movement was very much in its infancy in Australia, and it was very near to their hearts. By holding Missions, by writing, and by the formation of Fraternity Branches, they hoped to help forward the Kingdom of God.

They knew that trials and problems were sure to come —that means must be found for building purposes, for clergy training, and for other institutional works which might develop, but they went forward, trusting in the power of God and the good-will of their fellow-countrymen, and a really wonderful amount of friendship was shown from the beginning. This spirit of understanding had been cultivated by such men as Archdeacon Spencer (Goulburn diocese), Archdeacon Moxon (Grafton and Armidale), Canon Hughes (Melbourne), the Rev. J. E. Hardy (B.G.S.), Dr. Radford (Bishop of Goulburn), and particularly by Bishop Halford (Rockhampton, Queensland), who made an attempt to form a type of Religious Life which he called "The Order of Witness," and whose address to the Brisbane Congress in 1913 is given in a later page. To the influence of "The Bush Brother" and "The Church Standard" some recognition is also due. Voices were raised in Synods in support of the consecrated Life for men and women. The response in the form of Women Communities had been remarkable. The much more difficult task of founding a Community of Men was not accomplished until

this little band of priests and laymen were drawn together, and the Community of the Ascension came to birth on Michaelmas Day, 1921.

In 1922, Dr. Sharp, Archbishop of Brisbane, as Visitor to the Community, made an appeal to the Australian Church for assistance to restore part of the Community House, and as a result eight rooms were rebuilt, at the cost of about £1,000. A further sum of £800 was needed to convert the former stable and coach-house into a permanent Chapel.

The restoration already effected provided for immediate needs, but in order that the Community might carry out its important work of promoting Retreats and receiving the clergy and laymen as visitors, the provision of more accommodation was essential, and it was estimated that for each additional room £100 would be needed. A lack of a permanent water supply was a great drawback, and the members looked forward to the day when this need would be supplied.

CHAPTER III.

The Chapel

ONCE more *the stable* provides a dwelling place for the Saviour. Against the wall may still, perhaps, be discovered the marks of the mangers. The loft has been removed, and the space above supported and strengthened by heavy wooden cross-framing, stained black, the old timber partly re-used for the roof trusses—a simple yet dignified design, contrasting well with the plain white walls and soft green colouring of the concrete floor.

In the centre of the Chapel, high up above the central beam, a large black cross holds the figure of the Crucified Lord in white marble—in full view of the stalls, where each of the brethren has his allotted place.

The Altar is made of the same bluestone as the House, quarried from the hillside.

Its copper ornaments are simple—a small cross, two candlesticks, and two vases for flowers. Three graduated steps lead up to it, and two tall candlesticks stand one on either side. Above the Altar, high up, is a small rose window. On either side are the arched doorways leading into the ancient harness-room, which now provides an ambulatory.

Before the Altar there flickers a Sanctuary Lamp, presented by the Fraternity in Sydney in memory of Doris Geer, youngest daughter of the late Venerable Archdeacon Geer, of the Diocese of Bathurst. She was the first to join the Fraternity, and wished to become a "religious" herself, but she passed beyond before her desire was fulfilled.

The walls of the Chapel are bare except for an Icon or two in brass. Its simplicity and quiet dignity are in accord with the House, its setting and the general tone of the Community.

At the entrance to the Chapel is a small sacristy, with a cupboard for the protection of the vestments, several of which are very beautiful. The Chapel is approached through the court-yard, which is brightened by geraniums, snapdragons, and other hardy growers in a garden bed, running round the inner side of the protecting wall.

The Rev. Father Maurice Kelly, C.A.

MOST of the members of the Community of the Ascension had "done their bit" at the war, and it had left its mark on the physical strength of some. This was the case with Maurice Kelly, who entered the Community on its first day of existence as a novice. An Australian by birth, he had been already drawn towards the Religious Life while studying for the Priesthood, and had done parish work in Geelong, Vic., at All Saints' Church. When war broke out he went to the front as a chaplain. It was not until 1921 that he attained the desire of his heart as a member of the first Australian Community. But within the space of three years he was called to lay aside his work and pass into the world unseen.

The Quarterly Chronicle of the Community had the following words with regard to his death:—

> It is the most momentous thing that has yet happened to the Community in the early days of its life. We know not what part God wills him to have in our life and work in the years that are to come, but we do believe that the change does not mean severance—rather the contrary. The fruitfulness of his life abides; it may even increase. As more than one of our friends has reminded us, "No community really begins to live or has its foundations truly laid until it has one of its members in the Heavenly Places."
>
> His life is hid with Christ in God, yet he still lives in the life of the Community. The Fraternity, to which he was so devoted and whose members supported him so unceasingly in their prayers during his long illness, also shares in this increase of life and heavenly treasure.
>
> After the first acute phase of his illness, since medical skill could do no more towards his recovery, he came back to us here, and for a while shewed signs of improvement. He became able to attend the Chapel services. But the weakness returned. Attendance at the offices became less frequent, until he could only be present at the daily Eucharist, lying on a couch at the Chapel door. But though his body became weaker, his range of interests and mental activity and cheerfulness were in no way lessened. He attended to a fairly large correspondence, and when unable to write letters he dictated them.

Then came a second critical stage, and from March the 9th, 1926, a further long term in hospital, followed by another hopeful improvement, and then three months in a nursing home. Still he was mentally and spiritually active. During the last few months he gave much time to meditation and writing on the subject of "Reparation," and two short articles were printed. On September 10th he travelled by sea to Melbourne, in the care of a trained nurse. He stood the journey well, yet he was not long for this world. He died at St. John Evangelist's Home for Boys in Melbourne (now St. Martin's and St. John Evangelist's Home).

A devoted Priest-friend who watched over him writes that the day before he died he was "happily occupied with his many tasks with his wonted zeal and application."

The example of his devotion and heroic zeal and industry may, by God's grace, help many of us to fresh endeavour towards holiness of life and rekindled zeal in our chosen work of intercession.

In October, 1928, the writer was invited to visit St. Martin's and St. John Evangelist's Home for Boys—a most interesting work carried on by the Rev. Eric Thornton. Here she was shewn a photograph of Father Maurice Kelly in khaki. Above it hung a picture of a single monk standing beside a big open window, gazing out upon the world beyond. It seemed appropriate and suggestive.

In this Home, with over 50 boys, there is a nice little Chapel. Here was shewn the place where Father Kelly lay upon his couch a day or so before he passed out of sight, offering suggestions, as he lay there, with regard to the final arrangements of the newly-built Chapel. To the right of the aisle is a small shrine, with a figure in white of our Lord as the Good Shepherd, placed there to his memory by his friends in the Home, and on either side, in two little vases, were some garden blooms, a daily tribute of loving memory.

In All Saints' Church, Geelong, where he ministered for some time, he has been commemorated by the gift of two beautifully-made little chairs for the use of the Altar servers.

At the House of the Community of the Ascension his memorial is a crucifix with a six-foot bronze figure (now on its way from England to Australia), to be erected in the Calvary Garden, in full view of the window which looks out from the visitors' room across the gravel pathway and between the pine trees to the hillside just opposite.

And from the Calvary Garden one may turn to the left when the day is ending, to the flight of stone steps, with the garden below, and the little cottage which sheltered the

pioneers of this movement, and watch the evening shadows as they creep across the valley, deepening the brown-green and grey-ochre of the hilly slopes to blue and purple, while the higher points are touched with the weird golden light of the setting sun.

Then the quietness of night settles down upon the sternly-beautiful scene, to be broken only by the sweet converse of the willy-wagtails and the whisper of the breeze through the dark branches of the pine trees.

THE NOVITIATE.

A glad day it must be for a young Community when the first novices trained by the Community go forth for several years of wider knowledge of the world or for special study at a Theological College before returning to reinforce those upon whom the pioneering days have pressed so heavily.

In England there are young men who have passed part of their novitiate at the House of the Ascension and are gaining experience in University, College or Parish work, and who hope to return within a short time to the Community.

The year 1928 was one of trial to the Community, which was in its seventh year. Sickness, reduced numbers and financial strain combined to test the faith and courage of the little band of men who remained faithful to the Call of God in their hearts and had given their lives so whole-heartedly to our Lord in this Venture of Faith.

On the other hand, the blessing of God had rested upon their labours, and they were cheered and upheld by the response of many during their Missions—a response which did not fade away, for these are gathered, in many cases, into the Fraternity, becoming true Associates and Missionaries of the movement, and find a deepened faith founded upon a fresh vision of Jesus, the King of Glory and Lord of Everlasting Life.

Another cheering fact is that so many men who were preparing for ordination to the diaconate of the priesthood have during this year made use of the Community House for a private Retreat.

The Rule of the Community is much the same as that of the Community of the Resurrection, but the two Communities are quite distinct in government. From time to time the C.R. has lent one or other of its members to assist in the development and work of the Community of the Ascension. One of these members of C.R., speaking in Sydney on March 18, 1929, reminded the Australian Church that

when the little band went into residence in the stable of the old ruins at Goulburn practically all the Bishops of the Australian Church sent their blessing. . . . . Since the foundation of the Community these men have had to face many difficulties, but by God's grace have surmounted them. The Community of the Resurrection began with a mere handful of men, but to-day its members number fifty-five brethren. This Community in England had to develop its idea of the Religious Life. During the first years of its existence members renewed their vows each year, although the intention was to remain in the Community for Life. After the Great War the rule was amended, so the members now take vows for life.

The Community of the Ascension, having the advantage of the experience of the Community of the Resurrection from the first, adopted a similar rule requiring its members to take vows binding for life. Its members are pledged to a life of service for the Church, by taking parochial Missions and Retreats, etc., under the threefold vows of poverty, chastity and obedience. The life comes first, the works follow from it.

There is not the slightest doubt that God wants the Religious Life to prosper and exercise its influence in the life of the Church here in Australia. The authorities of the Australian Church fully realise that God wants it, and because of that there must be no lack of whole-hearted support.

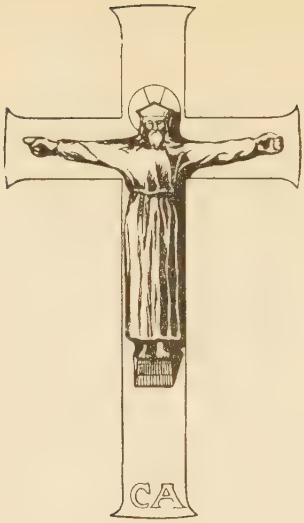
The best way to help the Community is to become a Companion or an Associate within the outer circle of the Community, known as the Fraterity of the Ascension; or to become one of the "Friends," and so assist in a lesser degree by prayer and alms.

About £500 p.a. is needed to maintain the work at the House of the Ascension. In 1929 another £300 is needed in order to ensure the proper and careful training of novices. During the next three years the Community of the Resurrection will be helping by sending two priest members from Mirfield in order to strengthen the numbers at the House of the Ascension, and this will entail expense in travelling.

In addition, there still remains the work of restoring the remaining ruined wing of the House. This the speaker referred to as a challenge to the Australian Church. A most important Community work is the reception of guests for the purposes of private retreat, conference and general refreshment. As this practice of private retreat continues to grow the need of additional guest rooms will become increasingly urgent.

The Rev. Father Mounsey, C.R. (Bishop), writing in the Mirfield "Chronicle," of 1928, says:—

"In the House there are 15 bedrooms. A Retreat was held when 31 clergy spent three days at the Community House. Men were sleeping two and three in a room, on landings and in *tents*. On the first night there was a terrific thunder storm and heavy rain but no murmur was heard. Given the accommodation the Community can make excellent use of it. They are doing a great work for the Australian Church."



CHAPTER IV.

The Inner Life.

THE BADGE of the Community is worn suspended from the leather belt. It is in the shape of the Cross, which forms a background for the figure of the Saviour who is represented robed as Priest and crowned as King with hands (which are not nailed to the Cross outstretched to bless.

The Aims of the Community of the Ascension are:—

(1) Opus Dei: The Service of God.

(2) The Service of Man.

(1) *The Service of God* is performed through [a]Chapel Services, [b]Continuous Intercession, and [c]Daily Praises.

Continuous Intercession and Daily Praises.

In a Religious Life the first thing is Prayer. It is probable that a belief in prayer and a strong desire for greater freedom to pray has been chief among the impulses that have brought the Religious Life back to us. Real thought on the world's needs and on the nature of spiritual things drives to prayer. [1]

(1) "The Bush Brother," B.G.S., Dubbo.

It is impossible for those who have no conception of the powers of prayer to form a judgment of the usefulness of such a life. Community Life in its inner sense is little understood. But those who have experienced the life should be able to speak with personal knowledge, and the following extracts are taken from the writings of one who really knows:—

> It must be remembered that in the modern conception of the Religious Life the medieval idea has not been blindly followed. The principles of the Life have been thought out afresh in order that the practice of them may infuse new life into the Church and the world of to-day. Therefore, certain mistaken ideas need correction.
>
> *The main purpose of the Religious is NOT his own salvation.* Prayer is not undertaken and much time and study and strength given to it, merely for the salvation of the soul who undertakes it; not even merely for the Glory of God, if that is thought of as something other than the coming of His Kingdom, and the fulfilment of His will throughout the whole creation.
>
> We cannot separate the thought of pleasing Him from the thought of saving the world, since that is what He longs for and agonises to accomplish. Nor can we save our own souls apart from these other two purposes which are one. For only so far as we are devoted to those other purposes for their own sake, have we got a glimpse of the right temper for Heaven, the spirit of disinterested love which makes Heaven, whether on earth or beyond it. The Religious is to acquire a spirit of self-giving in all his prayers.

Continuous Intercession in practice means that about five hours a day are spent in chapel.

A glance at the Intercession papers issued to the members of the Fraternity gives an idea of the breadth and sympathy of the prayers of the Community for all sorts and conditions of men and women.

Prayers are asked for the leaders of the nation; for the solution of social problems; for the Church throughout the world; for the true unity of Love; for mothers of homes; for the young men and women who are facing afresh in their generation the dangers and difficulties of life; for strength—physical strength and a surrendered will for the brethren themselves, that they may be strong to fulfil God's purpose.

And their Praises are as eloquent as their prayers. Here we see the mind of the true lover of Jesus Christ. God is praised for the beauties of earth and sea and sky—for the human as well as the spiritual graces of men—for kindnesses shown—for the spirit of love and unity so often displayed—for all the answers to prayers offered. The true

Religious helps men and women quite as much by recognising and strengthening the good in them as by denouncing the bad. Not only in prayer but in all work undertaken for man the same spirit of self-giving is upheld as an ideal. Indeed, all duties of the common life, sweeping a room, tending a garden, waiting on a guest, are considered part of the unselfish contribution which tends to sweeten life.

This leads on to another thought expressed by the same writer which dwells upon the vows made before God:—

> *Sacrifice.* The Spirit of Christ demands of His people Sacrifice, which, if this Spirit were in all the world, would not be required. Jesus, perfect man, died upon the Cross because the world was sinful, *not because such a death is normal for man in God's ideal.* All Christians in a world unwon must take the cross. The Religious, most clearly of all, will make sacrifices which are not normal to man.
>
> The most obvious of these is *Celibacy.* But it is best considered after *Poverty.* And here again it is to be recognised that in the modern Community it is held that *the world and its pleasures are not essentially evil.*
>
> There must be unselfish use of wealth for all Christians—and a willingness to live simply, at least, while any lack enough. But a Community regards everything in the Community as common property, and of that common property seeks to spend on its own needs only so much as is needed for the health and efficiency of its members. Many things are not enjoyed which are not unlawful for everyone. No pleasure faculty in man is inherently evil, and every innocent pleasure refused is so far, in some sense, a loss. But it may be a loss accepted to promote that spirit without which all pleasures bring corruption and with a view to its perfect victory in the future, probably beyond the bounds of this life. We rejoice to go without for the Kingdom of Heaven's sake.
>
> All this bears on *Celibacy* also, though this has a special meaning of its own. Married life is itself a discipline of the desires which prompt it. Yet there are few things that can so readily be perverted into the suggestion that life here is an end in itself. Marriage, parenthood, old age, may seem to make this life a rounded whole. The world needs to know that these desires can, if necessary, be wholly sublimated, and find other than their natural satisfaction. The titles: brother, sister, father, mother, used among Religious are far from being empty titles. They reveal real creative powers of the spirit.

Father Paul Bull, C.R., says:—

> As some souls are predestined for one another in the married state, so some are predestined and called to serve and love God in undistracted freedom, and if these souls are attentive to the movement of the Holy Spirit in their hearts and minds, they become aware that they are called to this joyful life. The beautiful, yet narrower circle of the home gives place to a wider love for the sick, the sad, the widows, the orphans, the weak and desolate, and they learn to embrace all souls in the family of God and in the arms of their love.

The Religious Life is not then, as so many imagine, purely a *negation of life.* There is a very definitely constructive ideal on a higher plane than the natural one. The Religious is called upon to make a *new social order,* a new set of surroundings where some of the hindrances which govern the common life will be absent and where the principles which should govern all human life can be carried out more fully, in some ways an easier, and in other ways a harder life.

> He is called to do his share of making Society Christian by making a Christian Society instead of remaining an ordinary member of it—an attempt to make a set of circumstances wherein religion can be expressed in a manner less qualified by non-religious surroundings.

Yet the Religious Life in its technical sense is *not the only devout life.*

> The devout life is for *all.* He who is living and serving God in the calling for which God has purposed him is living devoutly. All Christians are called to master themselves and their circumstances, to overcome the world. Most of them are called to do so in the particular social life in which they find themselves, serving others in it, keeping themselves unspotted from the world, transforming it by their goodness as far as it is possible.

Absolute obedience to a Superior is not the essence of the Religious Life.

> No absolute obedience may be given to any but God speaking through an enlightened conscience. But conscience may bid a man put himself under a Rule, to obey the decision of his brethren, to obey the word of a superior.
>
> To submit to the decision of the brethren strikes a new note. The will of the brethren is expressed in the Rule and in Chapter and provision is made for each brother to make his own fullest contribution to the formation of that will. The old idea of mere obedience disappears in the more subtle discipline involved in co-operation both in thought and work. Community life gives to-day a model of the *Group mind.* All springs from devotion and is deepened and strengthened thereby and kept pure, and prayer is freshened, filled with sympathy and kept free from mere sentimentalism.

The writer of these words completes his article with this splendid outburst of enthusiasm:—

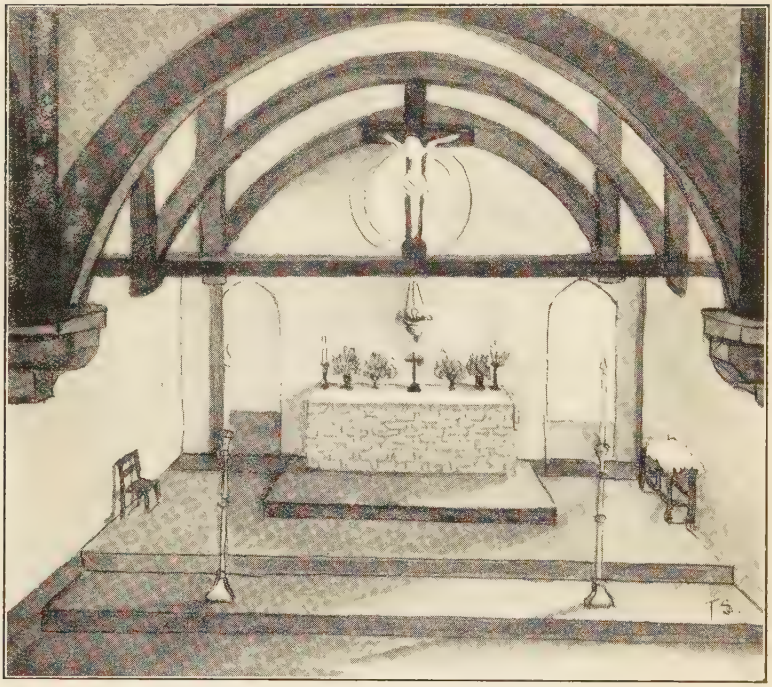
> The broad outlines of these ideals cannot but humble to the earth anyone who has tried to live by them, yet fill him with thankfulness at his privilege at being called to it; and this with no touch of pride towards his brethren whose vocations are not the same.

"A supernatural life of Brotherhood,
Of high and humble tasks all beautiful alike,
A life of supreme fruitfulness for God and man,
A Cross Life, a Risen Life.

A life in God, of growth and independence and freedom,
Manifold, venerable, yet never out-worn,
Seeming with fast glories and living promises,
So faith and love would have it be.

So, by grace in some small measure it has been, and will be."

Rev. Father Maurice Kelly, C.A.
(Died 1926)



The Chapel of the
Community of the Ascension

CHAPTER V.

The Service of Man.

THIS aim of the Community must be divided into (a) Internal, and (b) External Service.

Internal Service consists of (1) "The maintenance of a Religious House in which priests and laymen can find rest and refreshment. (2) The testing of vocations to the ministry and the mission field. (3) Retreats for clergy and laymen."

We will combine (1) and (3) under the heading of Retreats. A member of the Community contributes the following:—

> The Retreat movement is very near to the heart of the Community of the Ascension. The provision for and conduct of Retreats form an important part of the work. This practice of "going apart" is as old as Christianity itself and older. A few days of retirement in which one puts the things of God quite definitely first all the time can work wonders in restoring a right balance to one's daily life.
>
> "Going into Retreat" is a very practical question. Our eternal welfare and our relationship with other souls are influenced by it. The direction and quality of daily life depends upon it. Hearts are stronger, life is sweeter, the day's work better done, because of the encircling Presence . . . The Annual Retreat gives an opportunity to get our values right, our vision clear—to stop that drift away from spiritual things. Prayer and worship are re-illuminated.
>
> Surely there is no adventure or act of devotion so blessed of God, who says to His disciples: "Come ye yourselves apart and rest awhile," as this deliberate setting apart of time for the re-discovery of the big things of life.
>
> In spite of all our backslidings it is because we know that Christ alone can satisfy the soul that we have come apart.
>
> FR. H. DAVIES, C.A.

There is a beautiful poem which well describes the atmosphere and meaning of a Retreat.

Why hast thou learnt to-day?
Hast sounded awful mysteries,
Or pierced the veiled skies,
Climbed to the feet of God,
Walked where the Saints have trod,
Fathomed the heights above?
Nay, this have I learnt—that God is love.

What hast thou heard to-day?
Hast heard the angel trumpets' cry
And rippling harps reply?
Heard from the throne of flame
Whence God Incarnate came
Some mighty message roll?
Nay, this have I heard—His voice within my soul.

What hast thou heard to-day?
The wings of the angel-guide,
That standeth at thy side
In rapturous ardours beat,
Glowing from head to feet
In ecstacy divine?
Nay, this have I felt—Christ's hand in mine.

Provision is made for those who wish to make a short stay in the Community House, some pledged to prayer, some to a Rule of Life, some as companions. These circles will ever enlarge and touch other circles.

THE PRIESTHOOD.

"God's best gift to a town is a devoted priest."

C.A. Chronicle.

"There is no happier life than a priest's life provided he is trying to be a true priest."

H.D.

"The need of the Church," said the Bishop of St. Alban's, *"is not so much for more priests as for better priests."*

C.A. Chronicle.

". . . The Priesthood owes no founder save Our Lord Jesus Christ, and therefore it is pledged to seek all evangelic perfection . . ."

de Bérulle.

(2)

Testing of Vocations to the Ministry

Father Kelly's Vision.

FATHER KELLY, C.A., during his last illness wrote these lines, which explain what is meant by Religious Reparation and its bearing on the reinforcement of candidates for the Ministry.

"How a child is roused by a deed which brings pain to the mother that it loves! How it runs to embrace her with tender and protective care! How it tries to make up with this demonstration of love for the outrage that has called forth this beautiful attempt to make reparation."

And this offering of loyal love does heal the mother's pain at heart, and the mutual love is made at once a deeper, bigger thing.

As an instance of reparation to God, the Church now gives a poor oblation of men to God to serve Him in the sacred ministry . . . Let us set out to make reparation to God: "O most dear Father, I will provide some good priests for Thee, somehow or other; for good priests Thou must have."

Father Kelly then appeals to the members of the Fraternity of the Ascension to undertake to bring about the desired improvement. This is to be based on a steady giving first of self to God, with persistent prayer for the raising up of sufficient numbers of men of the right calibre to be priests of our Church . . . It is one of such intercessions that God can bring about—what we need and He wills.

"Definite action must accompany the prayers. The fostering and founding of good homes to begin with. Interest in schools and the character of education—College and University life—Theological Colleges.

"I picture fifteen years of hopeful, faithful caring for the Lord's work in thus making possible numbers of vocations for the priesthood—caring so deeply that what is needed will be thought out. Those who think thus will learn to speak clearly upon this great matter."

This gives a picture of the mind of one of the first members of C.A. upon the importance of this question. The Community is not there for itself, but for the benefit of the Church. A young man may go there for a short period and in quiet thought with the help provided, set himself to test what may appear to be a call to the immediate service of God.

Service External to the Community.

THE *good works* of a Community are always appreciated. The tendency of the day is to substitute for Church worship support to hospitals and other "corporate works of mercy," with the conviction that such are really the truest evidence of Christ's Spirit in our midst. And the Church member says sadly: "But the Church originally *founded* suchlike institutions and now they have gone beyond the Church." But why? Is it too much to say that the Church largely lost the opportunity to carry on these good works when it abolished the Religious Orders and that it is only through the restoration of such orders that the Church can in any degree regain the opportunity to serve Jesus Christ in ministrations to the poor, the sick, and the needy and in the true training of our youth.

There simply *isn't time* to do this work to any extent and carry on the ordinary parochial work as well, under present conditions. "Faith without works is dead," but works of this kind can only be carried out in the Spirit of Faith and of that self-sacrifice for which the monastic life is so often condemned. The life must come first, then the works follow.

"I went to hear Father A—— speak," said a practical churchworker, "and I asked him to give us an idea of what the Community *did* in the House. He told us how they prayed and read and meditated and gardened. I remembered the appeal of the Home Mission on the previous evening for *"Men*—and still more men" and I said to myself: "This man is in the wrong place."

"Ah," said a little Deaconess, who was going alone to the far-West to open up work there, "don't say that! Prayer is *hard work,* and God's work needs men of prayer so much. What should I do alone out West if it were not for the prayers of the Deaconess House?"

There is also a much greater readiness to recognise the need of Communities of women than to acknowledge that Communities of men are also a necessity to the Church. Per-

haps this is partly due to the fact that the "Corporate Works of Mercy" that men can do are not so apparent. Yet not only does this ideal aim at meeting certain of the Church's needs on Catholic lines but also strikes a peculiar note of justice in that it asks *from men as well as from women* a willingness to sacrifice self for the sake of the Kingdom of Heaven. The Church recognises no double standard of devotion, nor does it concede to men what it demands from women as worldly standards have done.

The good works, which are compatible with Community Life for men are:—

(1) Parochial Missions, Retreats and Quiet Days.

(2) The Fraternity.

(3) The Lay-Religious in Schools, Orphanages and other practical work.

(4) Sacred Study, Literary Work and Constructive Theological Writing.

(5) Training Colleges.

(6) Missions to the Heathen.

---

(1)

Parochial Missions have been conducted by the members of the Community of the Ascension in city and country parishes from Northern Queensland right round to Perth, and including Hobart and parishes on the Western line, and in the Riverina. The response has been wonderfully encouraging and apparently in many cases, permanent.

"You have had your Mission," said a Bishop, when visiting a parish in which a Mission had been held a year previously. "God's messenger to you was: 'One who is firm and yet gentle, who has suffered and found peace.' If you received help then and made a resolution and still desire strength to keep it, come up the Chancel and let me give you a blessing." And several times the Altar rail was filled by those who thus acknowledged help received—both men and women.

"We are nearing the first anniversary of the Mission," writes a Rector in a city parish paper. "How good it was to have Father D. among us again—to get back to the atmosphere

of the Mission, which has left a marked influence on the members of this Church. We are glad that so many parishioners are on the Fraternity roll."

"My life has changed," said one who had problems in life to face. "The Mission helped me wonderfully. I think it was through confession and the assurance of forgiveness that came from God through the spoken words of absolution that all life's relationship to God seems to have altered, and with it my relationship to others and to the circumstances of life. It is two years ago now and still 'my spirit doth rejoice in God, my Saviour.' "

Retreats and Quiet Days are conducted in many places besides the Chapel of the Ascension—in the Chapels of the Sisters of the various Communities—in the districts where the various Bush Brotherhoods are at work, during a post Mission visit, often a Priests' Retreat in distant dioceses either before or after Synods, in inland towns as well as in city parishes.

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(2)

The Aim of the Fraternity of the Ascension is to associate men and women in Christian fellowship in order to reinforce in them the power of the risen and ascended life; that they may resist the natural tendency to sink to the level of dull average Christian faith and practice.

Its members share in the *general aims* of the Community which are:—

(a) The revival of the Religious Life.

(b) The deepening of devotional life in the Australian Church.

(c) Mission work at home and abroad.

(d) The re-union of Christendom.

The foundation members of the Fraternity are those who observe a devotional rule of life either as Companions or Associates. In their ordered lives of devotion and simplicity and zeal for God, they commend the life to others by their cheerfulness and their charity.

"Friends" are those who sympathise with the general aims of the Community and use, at least once a week, the printed prayers. They receive the quarterly Chronicle and Intercession Paper and help by their prayers and alms.

The three notes of the Religious Life are set forth as *Counsels* for those whose vocation is to ordinary spheres of life.

(1) The Spirit of Poverty is shewn in simplicity of habits consistent with the position in which God has placed them. It will shew itself in deeds of active kindness and in a careful regard to the character of investments and the social conditions of employees or those who engage in the work for which they pay.

(2) The Spirit of Chastity is shewn in purity of life and in the encouragement of the same in dress, art, literature, drama and conversation.

(3) The Spirit of Obedience is shewn in submission to the will of God and loyalty in keeping rules of life, in courtesy and humility, penitence, joy and love.

So the influence of the Community should make for stability, for a spirit of self-sacrifice, for unity, for heroism in the daily life of home and of business, "with patience and courage and all those fruits of the presence of Christ within."

Far-reaching and deeply penetrating is their quiet influence—wonderfully helpful to those who are privileged to this association with the Community.

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(3)

THE LAY RELIGIOUS.

Father Gabriel Herbert, S.S.M., writes of the vocation to the *lay religious life*:—[1]

> "What the men have yet to hear—the women have heard it long ago—is the call to the lay religious life—(not as lay readers!) but the dedication of the layman's life to God as a lay-religious. There are possibilities for the lay religious in schools and in hostels, in institutions such as orphanages, as secretaries, cooks, carpenters, printers, gardeners. In this 'glory-in-humility' of the lay-religious there is the true vindication in deeds of that which our Lord proclaimed for all time by working as the Carpenter—the Dignity of Labour—as labour is indeed dignified when the whole life of labour is thus dedicated to God.

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(1) In an article entitled "Kelham" in the summer number of the Green Quarterly.

The necessary distinction between the Priest-brother and the Lay-brother is emphasized because so many people think that if a man is a "Religious" he must also be a "Minister," and fail to realise that the vocation to the Priesthood is in itself one apart from that of the "Religious."

There are great harvests waiting to be garnered through the consecrated life and work of the "Lay Religious," when men of simple but practical attainments and others with scholarship and organizing ability can work side by side, each in his own sphere, for the care and training of Australian youth—for the healthfulness of adult life, and for the care of the aged and homeless.

Sacred study, literary work and constructive theological writings:—

> Many of the great literary works which have stood the test of time are the product of this self-consecration and unhurried industry of the monastic life. Where learning is consecrated to the Service of God and interwoven with prayer and illuminated by the Spirit, we might expect it to issue in works of permanent value. As witness of this, we have S. Jerome's great work of scriptural translation (the Vulgate) in the fourth century, St. Anselm's writings of the eleventh, and St. Thomas Aquinas' monumental work of the thirteenth century. And in our own generation the Church owes much to the late Fathers Benson, S.S.J.E., and Figgis, C.R. When once again men with gifts for scholarship are called to develop their powers within the Religious Life we may expect to find more of that inspired and fearless leadership in thought, of which there is such need in these restless modern times.

Training Colleges are within the scope of Religious Communities.

Kelham has its Training College for Priests, and 140 students are in residence. The buildings are being enlarged to take 300. Splendid illustrations of the new Chapel and additional buildings were lately published in "The Graphic."

> "We all do as we are told . . . . Chapel, games, work, as we are bid. That it is possible that over a hundred exceedingly high-spirited young Englishmen should willingly and joyfully accept such a regime, and find that it is after all perfectly compatible with a very full and thorough freedom, is a paradox whose explanation lies deep in the nature of Christianity . . . . for the only real freedom is that which is won through discipline as the Navy knows, and where there is true freedom there is also joy. . . . . In 1927 we had 358 applications for theological training. The boys under 19—there are 25—have their own wing and live under their own Rule. The College is primarily a Religious House, and behind the College

stands the Society. Yet the College belongs to the Church . . . . and is inspected on behalf of the Bishop at intervals of five years. . . . . We are founding a secondary school for natives—at Modderpoort, in S. Africa." [1]

The Community of the Resurrection also has its great work in training candidates for the Sacred Ministry. The completion of the great Hostel near the University of Leeds, at a cost of £60,000, marks a new step forward in the development of this work. The candidates live under rule at the Hostel while working for their degree in Arts at the University, after which they study theology and receive their priestly training at the College, which stands within the Community grounds at Mirfield.

"PREJUDICE," writes the Rev. J. E. Hardy, late Principal of the Brotherhood of the Good Shepherd, Dubbo, "sets a barrier before those who are called to this life. It is a restless and selfish age which considers it foreign and strange that any man or woman should put self in the background and lead a life of devotion and quiet, unselfish service. To the mind intent on money, comfort and pleasure the idea seems unreasonable. We have an exaggerated idea of the value of wealth and social position. Yet God has only entrusted wealth and opportunity to us in order that we may be his stewards.

"The Religious Life is not to be regarded as one of quiet idleness, or a refuge from disappointment, or an escape from the cares of the world.

"The wonderful results of the last 80 years have fully justified the existence of these lives. Communities all over the world are doing an enormous amount of good, and the members are living happy, useful lives. Only those who have lived in the House of one of these Communities can appreciate the beauty of such a life."

The Religious Life is, perhaps, only for one here and there—is only one of many vocations—but it does come as a real call, and year by year we see it manifesting itself in the life of individuals where one would least expect to find it.

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[1] Father Gabriel Herbert, "Kelham" in Green Quarterly.

The men who feel they are called to this life are generally those who have already in their life in the world shown themselves to be capable of bravery and unselfishness. There is no room in the monastery for the "unemployable." The members of the Community are the last men in the world who would welcome a parade of their practical worth. None are more deeply conscious of their unworthiness compared with the ideal set before them by Him Whose they are and Whom they serve. These words have been written to remove the impression that the Religious is necessarily of a peculiar and unnatural temperament. Every type may be found in a Community. The one all-essential characteristic is a willingness to try and put God first and their fellow-men second and themselves last—a truly manly and Christ-like trait!

The Separated Life.

THE ROOT PRINCIPLE.

BENEATH all that has been said about the usefulness of Community Life there lies the *root principle.*

This has been set forth in an address given by Bishop Halford at the Brisbane Church Congress in 1913, and is quoted freely, for no deeper appeal can be made.

"The root principle that leads to the separated life is an intense desire for self-surrender—a yearning that is found in the human heart in every race and every form of religion. In the Church of our Lord Jesus Christ there have always been some in whom this longing has been a passion—some who really *desire* to respond with literal simplicity to His invitation, 'Follow Me'."

"More compelling still is the fact of the Incarnate God's life on earth, emptied of everything that He had in Heaven, and finally left, literally stripped of all on earth, hanging upon the cross.

"The soul which is passionately eager to be the thing which God would have it be needs retirement. 'It is in solitude mostly that God speaks to the soul.' 'A mind distracted by the many cannot apprehend the One.'

"The particular vows taken by the religious are what they are because they touch the very springs of character. The life of love and union with God is impeded by three forces of self-love—earthly possessions, carnal pleasure, our own will.

"The world distinguishes three motives—self—others—God.

"St. Crysostom warned his followers that is was possible to live in retirement from a selfish motive, to escape from cares and duties.

"The conception of the Friars was to live for others.

"The ideal of the contemplative life is to live for God alone.

"But this classification is misleading.

"The motive which must guide must be just obedience to the will of God. All depends on vocation. God calls—man must obey. God separates some as He separated Israel. God calls to a life—the response is to live that life.

"The Church has never founded an order. Individuals have always done it at the vocation or call of God. Communities cannot be made from outside. They must be the expression of an inward principle. All we can do is to await God's calling and offer the opportunity.

"Some say that there is no vocation to this life in Australia. Yet in a Sister Communion, in ten years, in Queensland alone, 27 priests, 12 brothers and 250 nuns have been called—all natives of Queensland.

"Is there no response to God's call in the Church of England? What a pitiful lack of vision has the Church which makes no provision for such calls of God? Never expecting God to call for sacrifice to Him! Who for us men and for our salvation came down from Heaven—and was sacrificed for us!

"And what is the value of the separated life to the world? To maintain at its highest level and to set forth the true inner life of the Church. Who shall measure the value of the intercessory life?—the holding up of the hands—the spiritual force that makes the Parish battle prevail?

"It is impossible to measure the value of sacrificial lives united with that which our High Priest is ever presenting in Heaven."

WHAT more can one say? "God's grace has given to a handful of Australian priests and laymen, a call to try and live this life—men who are deeply conscious of their weakness and of their responsibility.

"He has given to Australians as a whole the opportunity to aid and support the efforts being made to live this life among us.

"Has He not given to us a call to accept and make full use of the prayers and service which those who are trying to live this life can give?

"May He prosper their life and increase their numbers according to His wisdom and the Church's need!"

My friend, beware of me,
Lest I should do
The very thing I'd sooner die than do,
In some way crucify the Christ in you.
If you are called to some great sacrifice
And I should come to you with frightened eyes
And cry, "Take care, take care, be wise, be wise!"
See through my softness, then a fiend's attack,
And bid me get me straight behind your back;
To your own conscience and your God be true,
Lest I play Satan to the Christ in you.
And I would humbly beg of you in turn
That if some day in me Love's fires should burn
To whiteness, and a Voice should call
Bidding me leave my little for God's all,
If need be, you must thrust me from your side,
So keep love loyal to the Crucified.

FR. ANDREW, S.D.C., "Love's Pilgrimage."

Illustrations

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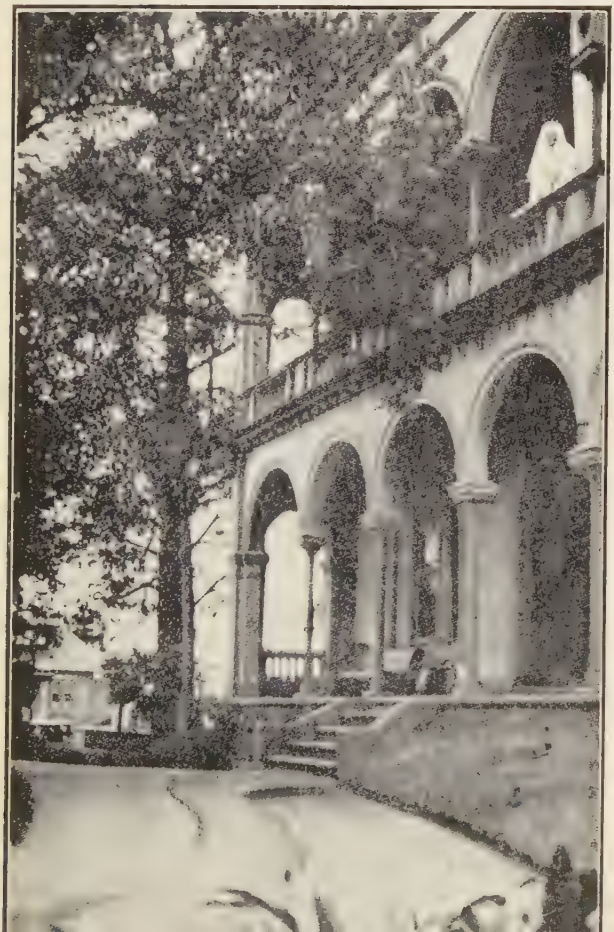

The Sisters Chapel,
Community of the Holy Name,
Melbourne

Sisters' Chapel, The Servants of the Holy Cross, Nyngan.

Going into Chapel for Evening Prayers.

Children under the care of the Servants of the Holy Cross, Gilgandra.

St. Catharine's School,
Stanthorpe, Queensland,
Society of the Sacred Advent.

The Chapel, St. Margaret's School,
Brisbane, S.S.A.

St. Gabriel's School,
Canberra, C.S.C.

St. Margaret's School,
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